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by Milton A. Heitzman

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by Ralph W. Sockman

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A Minister Prepares His Sermon
by Andrew W. Blackwood

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A Biblical Wordbook
by Julian Price Love

A JOURNAL FOR PROTESTANT CHAPLAINS

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By Milton A. Heitzman

Breakdown in Religious Communication

THE cliché of the sixties is that we are a meaningless generation. Nearly every bit of writing, almost every play, even the music of this decade indicates a large element of confusion. The waning "beat" movement had to do with the struggle against the smooth materialistic answers which lacked meaning for the problems of death, hate, and despair.

On the surface, it would seem rather simple to say to the spiritless generation, The Lord says, "Take heart! Do not fear! Be of good courage, I have overcome the world." But the fact is that the spirit does not fill the spiritless world. The pat religious answers are no answers. There is a definite ignoring of the biblical answers. We are scratching where there is no itch.

There is a breakdown in religious communication. We need to know why and what to do. There is no simple answer for this situation.

To communicate any idea involves several complex factors. There is the communicator, the idea communicated and the communicant. Religious communication has broken down in each of these three areas. The recovery of religious thought and faith will need to begin at each area almost simultaneously.

Let us take them in order.

The Communicator

For the Christian the earliest communicator was Christ himself. He said, "I am come that you might have life and have it abundantly." He left no doubt about the authenticity of his message. He was the messenger and he was the message itself. It was not only a proclamation—it was also a witness.

Look at Paul as a communicator of this same gospel and we see the same thing. He was authentic. He not only proclaimed—he witnessed. The doing was a part of the saying.

For him the message was being and not just becoming.

Throughout the history of the Christian church the same thing has been true. The accent was on witness as well as proclamation. The accent was on being—on faith—on a person—on the very strong standing for a *Way*. Martin Luther in his simple statement "Here I stand" communicated a gospel in a falling, mobile, ducking world. He communicated.

But today the communicator is a professional. We have a Department of Evangelism in the National Council of Churches. In this Department is a committee on Lay Evangelism. It is a difficult task to help the twentieth-century layman to realize that he is a witness and that he is standing for the gospel as he works and plays and lives in a neighborhood. Most laymen believe the minister should be called upon to witness; he believes it is a professional, specialized task.

Then the minister has a difficult time with the same subject. As someone has said, "We took a survey in Denver, Colorado, on the effectiveness of the Christian minister and we discovered that his real handicap is that he had the word 'ought' written across his chest." The mold is made and the minister has a special role into which he is poured. He is also tempted to proclaim and not to witness. "Preaching at" is his job and sometimes the minister reads the Bible in terms of finding words he can carry to someone else rather than as a rule and guide fo his own life.

There are still those who feel tha they must limit the Christian faith to a well-ordered list of do's an don'ts pasted together with a rigi discipline and memorized by th fearful heart. This is limiting an crippling the communicator.

The Gospel

The second thing that has cause a breakdown in the communicatio of the gospel has been the under standing of the gospel itself.

Recently, I conducted a discussio group in a suburban community i New Jersey. I asked the group t name all the things they would ca "good news." *Such* things as: peac for all of the world, food for all o the world, goods a plenty for all o the world, were listed.

I pointed out the fact that eac one in the room would not be am bushed on his way home. He woul eat a little bedtime snack and h would continue to live in a warm house. *Now* that these material need are cared for—what is the goo news? What is the message from th gospel? There was a long silence they could not answer.

When we are questioned abou spiritual problems, we avoid th issues and run for the chrome-plate protection of the materialistic world We have built an immunity to th spiritual quest.

This is not only the problem of th layman, but also your problem, a a minister. What are your spiritua

eds? When faced with the prob-
n of communicating your own
ith, are you most concerned in
ing a channel for the Holy Spirit
does personal gratification block
ur witness?

oe to you, scribes and Pharisees, hypo-
tes! for you are like whitewashed
ibs, which outwardly appear beautiful,
t within they are full of dead men's
nes and all uncleanness. So you also
twardly appear righteous to men, but
thin you are full of hypocrisy and
quity (Mt. 23:27).

Jesus spoke to the Pharisees; his
ords have a strange, true ring for
. We are often like whitewashed
mbs to look at, but on the inside
e are filled with dead men's bones.
e are dead to the spiritual needs
our generation—overwhelmed by
e sin of all sins—"self sufficiency."
e are not crying out in the wilder-
ss. We do not read the Bible
idly to discover a replenishment
our hungry spirit. We are not
gaged in hours of prayer. We
ve not gone to the Garden of
ethsemane to pray. We have gone
observe and in this observation
e, as ministers—like the disciples
sleep.

To recall this, think back to the
ople who have talked with you
out their own spiritual needs in
e past few months. Did some come
anger, mad at the world, at them-
lves, even at you? What about
ose situations where children are
odds with their parents, where
sband and wife are walking two
ths? What about those who are limiting their lives by hatred, by jealousy, by envy, by greed? Here are persons who desperately need spiritual help. Are they crying in a wilderness? When they call for food and life, do you send them away hungry? Do you supply a meaningless and unrelated answer or do you dig down and try to meet their deepest needs? Do you simply name a reference book you have read? Or, like the apostles of old, are you able to communicate; to become a channel of the Holy Spirit?

The Communicant

But what about the communicant, the listener, the one who is receiving the religious communication?

On an average Sunday morning when our people hear us preach, how much do they understand? Granted that we have received a message from God to proclaim to them, are not they hearers who do not hear? They do not understand the biblical allusions; they do not know the meaning of biblical and theological terms; and so they are lost. Jesus taught that we are to witness by what we are and by what we say.

The twentieth-century man too often finds his highest values in power. The man who has everything certainly has everything! There is nothing for him a few more dollars won't fix. And if a few more dollars can't do it, there is nothing that a few more men in the right places at the right time can't correct. This is power! In this power-driven age, man's spiritual needs grow greater.

Instead of one divorce, he gets two. Instead of one law court, he has a world-wide suit. Instead of the simple suicide with a frayed rope in the basement, he takes the Jaguar sports car over the cliff.

The listener now becomes like the man who is taught to read English. His despair and trouble transport him to a foreign land, the land of the spirit. There he must read his signs of help in a foreign language —the language of love over power, the language of obedience rather than authority. The road map he now follows has God at the center. His new position finds him searching for life on the periphery. He is now seeking in the world of the spirit. Therefore, religious communication must be in terms of a new map, a new language, a new learning, a new being—the world of love with God at the center.

So what does *all* this say to us?

1. It says until man realizes he is lost and finds himself confronted with spiritual needs he will be unconcerned about the language of religion and the cause of Christ. The gospel will not be more than a quaint set of customs in a Ripley's museum on haggard Times Square.

2. It says the gospel cannot be proclaimed from an oak desk, in sweet muffled tones, carefully parsed by the light of stained glass. It must be relevant to the needy person, someone newly awakened and jarred and crying in pain and need.

3. It says the gospel will have to be relevant to the crippled man, mired in the morass of materialism and carefully calloused with the chrome-plated answers.

4. It says for every searcher there will be a time in his protected life when his real life-affirming answer will be important.

5. It says the communicator himself must become a student, a learner of the language, and a Bible scholar. He must be aware that an intellectual barrier may bar him from his role as "interpreter of life." He must include his own life experiences to balance his scholarship.

6. It says that we must rediscover the words of theology that have lost meaning and teach them to our people, not as empty phrases but in depth as symbols of great realities that they desperately need to know.

7. It says we must witness and not merely proclaim. It says the cup of cold water extended in love to the parched partisan in a tough world is a witness more meaningful than all of the tones, titles, and trite remarks copied from the past.

This then, is the breakdown in religious communication. While there is no breakdown in the need for the gospel, man is still sorrowful, sick, and he is in need of love, acceptance, and regeneration. There is no breakdown in the adequacy of the gospel. Jesus Christ *is* Lord. In his Lordship he is life.

The breakdown is in the communicator. He is too professional—his words are a language unintelligible to the early searcher. The communicator needs healing as he walk

ound in his clay-footed aura of uilt seeking protection rather than aving his flashing sword cutting e bondage of sin. The gospel must ecome real. God must return to the center of life, and the communicant must be invited to share in the fellowship of the spirit in which he will find the tremendous healing power of love.

HE LOOKED OVER DEATH UPWARDS

THE late Professor Emeritus of Preaching at Yale finished a manuscript shortly before his death entitled "Tenting Tonight" based on 2 Corinthians 5:1, "For we know that if this earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." How significant it is that it has been published in a volume after his death.

Dr. Luccock comments: "Contrast the Civil War song, 'We are tenting tonight on the old camp ground,' with Paul's Corinthian tent passage and we see a parable of Lazarus bound and Lazarus loosed. An old gospel song, 'I'm but a stranger here; heaven is my home,' sings the truth also.

"Often it seems a flapping tent. But do not despise the tent. Our earthly tent is a gift of God, to be held in honor. It is a temple of God. But it is a tent compared to the house prepared for us. When we think of those words, tent and eternal habitation, we are amazed at the amount of decoration that some people put on a tent. They spend a lifetime amassing decorations and hangings for the earthly tent—it becomes their whole concern—but never a thought to the permanent house, not made by hands but by God. . . . The point of it all is in Phillips' translation, 'We want our transitory life to be absorbed in the life that is eternal.'

Dr. Luccock continues, "We look over death. Elizabeth Barrett Browning tells how, at the death of little Joe Story, the playmate of her boy, Pen, she was so much overcome that she almost fell off the seat of the carriage. She wrote the bereaved mother, 'I can't look on the earthward side of death. I flinch from corpses and graves. When I look deathwards I look over death upwards.' Over death upwards! Tent and house! The tent is God's gift. Cherish it. But don't forget moving day."

Posthumous publication becomes living commentary and Halford Luccock, being dead, is speaking his testimony of more stately mansions eternal in the heavens. His words communicate a message of hope to his many, many Christian friends.

—*Arkansas Methodist*

By Ralph W. Sockma

The Gift of Encouragement

Sermon by one of America's outstanding preachers

Text: *Joseph who was surnamed by the apostles Barnabas (which means, Son of Encouragement)*
—Acts 4:36

ONE of the noblest figures in the New Testament is known to us by what might be called his nickname. Unlike most of Christ's first followers, this man was a person of some property and social standing. He was a Jew living outside Palestine on the Mediterranean island of Cyprus. He had gotten away from the provincialism of Palestine. His money enabled him to travel and form wider social contacts. He was also a man of considerable spiritual culture, since he was a Levite. His name is given in the King James Version as Joses and in the Revised Standard Version as Joseph. But probably these names do not identify him to you for they were so common in Israel.

A boy is given his name by his parents but his nickname comes later. Sometimes it is given lightly by his schoolmates, perhaps fo some quite superficial trait. But i the case of this man it was given i his maturity by his fellow worker Hence it deeply revealed his chara ter. Here is the record in the fourt chapter of Acts: "Joseph who wa surnamed by the apostles Barnaba (which means, Son of Encourag ment)" (Acts 4:36).

We might pause a moment t consider what an apt title is th "Son of Encouragement" when a plied to a follower of Christ, fo our Lord might be called the "Fathe of Encouragement." Jesus wei about putting heart and hope int fearful and downcast people. Jesu was complete master of his ow fears. There was one epithet whic his enemies never hurled at hin Although they called him almost a the ugly names in the vocabular no one ever called Jesus a coward

But more than the possession courage is the power to impart to others. A person may display h

vn bravery in a way that makes hers feel their own weakness. hen I see pictures of a mountain imber scaling an almost vertical ff thousands of feet above a asm, or read of a girl rescuing nan from sharks in San Francisco y, my admiration rises but my ne shivers. A mere example of urage does not help me much. But at climber calling to his frightened llow-climber roped to him or that rl trying to revive the spirit of the unded friend—these display the ded gift of encouragement.

Barnabas was a decisive force in e early church. In the calendar the Anglican church he is given e title of "apostle" and is the only int outside the Twelve, except Paul d the four gospel writers, to be nored with a red-letter day. Yet arnabas was not a star performer, zzling others by the brilliance of s deeds. He was a team worker, tting courage into others and yet ntent to let them take the spot-ght. Let us observe this "Son of ncouragement" as he appears on e New Testament stage.

THE first appearance of Barnabas was in Jerusalem just after Peter d John had been released from ison and forbidden to preach. It as a dark hour in the history of the ristian enterprise. The first public rmon delivered by the disciples the crucified Christ had resulted their arrest. It was clear that the llowers of Christ could expect per-cution, loss of jobs, social ostracism. It was just at this critical juncture that Barnabas sold some property in Cyprus, brought the proceeds and poured them into the common treasury of the Christians.

How Barnabas made his first contact with the followers of Christ I do not know. It is not recorded whether he was living in Jerusalem at the time or whether he had come from Cyprus to see this movement of which he had heard. But when things grew hot for the disciples, the well-to-do Barnabas could have retired to the security of Cyprus. But no, he stood by, he put his money in, he joined up with the little company when it seemed about to be crushed.

We can well imagine the magic effect of Barnabas' gift. Suppose there is a heavy run on a bank. Long queues are formed at the withdrawal window. People are taking out their money as fast as they can get it. The officers of the bank may come out and plead for confidence, asserting that the bank is solvent. But all that does not check the run. Then there drives up a man to make a big deposit. His faith is worth infinitely more than words. Such must have been the effect of Barnabas' gift. The support of a man of substance and culture put heart into the company of the poor and persecuted disciples.

From the very beginning the Judaeo-Christian faith has grown more by the contagion of works than by the eloquence of words. It was not Jesus' matchless parables which put the dynamic power into the

Christian movement. It was what he did and was far more than what he said. It was the fact that he was willing to invest his all and even to die for what he believed.

And it was the same with Christ's first followers. The speeches which Peter delivered in Jerusalem were good, but his listeners were moved not so much by his words as by his conduct and courage. Saint Stephen spoke with wisdom and eloquence, but what burned its way into the hearts of his hearers was the way he endured the stoning and prayed for his persecutors. It was the sight of the early Christians with their serenity in the midst of strife, their joy in the midst of sorrow, their love in the midst of hatred—it was these attitudes which aroused the curiosity and the longing of the pagan world. People began to ask: "What is the secret of these Christians? What do they have which we do not?" Thus Christianity spread, putting heart into those who received it.

Last Sunday I was at Lehigh University, which, as you know, is located in the city of Bethlehem, Pennsylvania. That community was settled by the Moravians. And as I passed the historic Moravian Church I was reminded of Methodism's debt to that branch of the church. When John Wesley was returning to England after his none-too-successful missionary experience in Georgia, his ship encountered rough seas. Wesley was frightened, but he was impressed by the calm courage of some Moravian missionaries. He realized that they had a secret of security which he lacked. He cultivated their company. His pursuit of their peace led him into that longer trail which eventuated in his heart-warming experience and the launching of the Methodist movement.

ONE of God's greatest gifts to man is the gift of encouragement. To move among downhearted people and leave them looking up; among those who are drifting aimlessly and restore their sense of direction, among those who have grown cynical and give them faith; among those who say it's no use and give them hope, among those who have lost their grip and put nerve into their hearts and hands.

Barnabas had this gift of encouragement. He appeared on the stage of the New Testament at a dark moment, but he had faith in the future of the Christian enterprise. And he showed his faith by putting in his money.

It is this contagion of encouragement which we need today. Our day is not lacking in demonstrations of physical courage, but it is suffering from lack of encouragement. If war were to break out tomorrow, American youth would display their traditional bravery, although in our day of nuclear warfare personal bravery would matter little. Modern missiles leave little opportunity for individual heroism. The hopelessness of modern war is such that we could not believe in it even while we were

aging it. Also, we are in danger of sing the peace through discouragement. A stalemate in disarmament likely to strengthen the forces of nicism and reaction and lessen our forts toward peace.

Professor Howard Clark Kee of rew Seminary in a new book points ut that the "hopes which stirred e world in the period of our youth a nation have not persisted in e days of our adulthood. The emendous enthusiasm that swept rward the great missionary movement of the late nineteenth and arly twentieth centuries has subded." When I was in college I ttended the national convention of ie Student Volunteer Movement. cross the platform was a banner earing the slogan: "The Evangeliation of the World in this Generaon." That slogan is no longer eard. Dr. Kee asserts that the lack f sweeping vision has left us with a hope vacuum."

Now is the need for the men of arnabas' type—men who will show ieir faith in the future by investing ieir lives and substance. It mightiheartens me to see the graduates f our colleges going forth with a leam in their eyes still confident f the future and eager to tackle it. derive much encouragement from ie sight of great philanthropic oundations laying plans for the ng future and providing funds for s betterment. It greatly heartens e to see churches growing and uilding, thus demonstrating their onfidence in the long tomorrows. When we invest in the Christian enterprise we join the company of Barnabas, the "Son of Encouragement."

The second time Barnabas appeared on the New Testament stage was in a very ticklish situation. Saul of Tarsus, who had been the arch enemy of the Christians, had experienced conversion on the road to Damascus. Thereupon his former Jewish colleagues turned against him and he had to be rescued from Damascus by being lifted over the wall in a basket. But when he came to Jerusalem hoping to join the Christians whose cause he had espoused, they were suspicious of him and refused to trust him. Very naturally they remembered his recent cruel persecution of them. Then Barnabas intervened and brought Saul, or Paul as he was now called, to Peter and the disciples and stood sponsor for him. Thus through Barnabas Paul was received into the company of the Christians.

It took courage for Barnabas to sponsor Paul at that moment. The feeling was intense. The little band of Christians was beset by enemies. They could not afford to have any traitors or "poor risks" on the inside. Barnabas in sponsoring Paul was taking the chance of being tainted with suspicion.

But think how it put heart into Paul. Ostracized by his former associates, and suspected by the new Christians, how long could Paul have kept his courage? Strong men

can put up a lone fight against the world for a time, but not forever. Everyone who has enjoyed the love of another knows how that love puts heart and nerve into the soul. To know that there is one who keeps tryst with you in thought when you are absent in person; to know that there is one who believes in you when the crowd is howling you down; to know that there is one whose heart beats faster when you appear in the room—think how that helps. Do we not all need others to put courage into us?

But Barnabas in sponsoring Paul was manifesting a spirit of conciliation and that is more than appreciation. Appreciation dispels the discouragement of failure; conciliation opens the channels of encouragement, and we need both today.

Note also that conciliation as Barnabas showed it is more than appeasement. To appease another, you try to make peace with him by appealing to his greed, but to conciliate another is to appeal to the generous and good side of his nature.

WE must distinguish between appeasement and conciliation today. It would be as futile and fatal to try to appease Russia today as it was to appease Hitler at Munich. We have done a lot of appeasing in the international realm, but we have not exhausted all the powers of conciliation.

There must be some good instincts behind the Iron Curtain. If they cannot be reached through th channels of governmental diplomac and politics, we must develop mor channels through the arts and sci ences. The Soviet Union is mor than the Kremlin and even dictator are affected by the forces of publi opinion among their own subject With our modern media of ex change, public opinion cannot b kept confined by curtains.

If we cannot have a summit con ference soon, let us have more con ferences at the base. Let us promot exchanges of businessmen and min isters and teachers. Certainly w should not be afraid to have ou American way of life and our Chris tian principles confront the com munists in the open forum of publi opinion.

When we speak the reconcilin word, we join the company of Bar nabas, the "Son of Encouragement."

The third time Barnabas was see on the biblical stage was in anothe difficult situation. A delicate issu had arisen over in Antioch. Som converts were preaching the gospe of Christ to the Greeks with grea success. The Greeks were acceptin the Christian message. But shoul these Gentile Greeks be received int the Christian fellowship? The lead ers at Jerusalem felt that it shoul be confined to the Jews. So Barna bas was sent to Antioch to invest gate.

When he arrived in Antioch h was so impressed with the goo being done that he threw himse into it wholeheartedly. He sent fo

ul and together they worked re for a year, adding many to church. Barnabas, who had put art into the Jerusalem Christians his generous gift and contagious urage, who had encouraged Paul his spirit of conciliation, now s life and vigor into the Christian vement among the Gentiles.

And here we get a glimpse into e secret of Barnabas' power to part courage. The Scripture says him: "He was a good man full the Holy Spirit and of faith." I onder if we quite appreciate the rce of the expression, "He is a od man." Some, I think, would ther be called a "good fellow" an a "good man," because it unds more interesting. A lay iend of mine once jokingly said me after addressing a group of inisters, "I have no doubt they e all good men, but I did not see any I'd want to go fishing with." replied also jokingly that I had o doubt some of them were better fishing than at being good. Some eople think of a good man in nega- ve terms, one who has no vices, and rhaps no very exciting thrills. ell, Barnabas was more than nega- vely good.

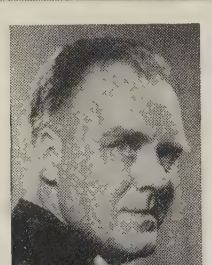
Listen to Dr. Foakes Jackson: Barnabas, indeed, is one of the ost attractive characters in the ew Testament. He possessed the rare gift of discerning merit in others. Probably inferior in ability to Paul, he was his superior in Christian graces. The Paul of history contributes to the progress of the world, Barnabas and those like him made it endurable to live in. While we admit the greatness of Paul, we cannot forget that Barnabas was the real pioneer of a world-embracing Christianity."

He maintained his goodness without being repellingly rigid. He was conciliatory and winsome. At the time of Gandhi's death a newspaper said of him: "He was great, yes. But he was more than great, he was good. He troubled the world by his goodness." That was high tribute. But is there not a goodness which does more than trouble the world by its superior virtue? Is there not a goodness which carries its virtues with such easy grace that they look attractive to others? Aye, a goodness which imparts power and courage to others?

Barnabas had the goodness which encourages. And he caught it from the Christ whom he served, for it is written: "God sent not His Son into the world to condemn the world but that the world through him might be saved." Emerson said:

So nigh is grandeur to our dust
So near is God to man,
When Duty whispers low, "Thou must!",
The youth replies, "I can."

QUOTES: Nobody has a right to do as he pleases unless he pleases to do right.—*Uplift.* . . . A Christian is one who is responding to whatever meanings he finds in Christ.—Hal Luccock in *Christian Herald.*



By James T. Cleland

Dean of the Chapel
Duke University, Durham, N.C.

Vade Mecum

DURING my happy service last year with the Army in Europe and with the Navy in Virginia, the same question was asked me by two of my former students, separated by the Atlantic Ocean but conjoined by a common problem. The Army chaplain was puzzled about the kind of library he could "tote" around when he was on maneuvers in the field for days on end. The Navy chaplain—on destroyer duty, hedge-hopping from one wee boat to another—wondered what books he should slip into his pocket, knowing he would be absent from his cabin-study overnight or overnights. Let me tell them again and you now what three small volumes I would want to have by me in such parallel situations. I realize that tastes differ and backgrounds vary and that I may change my selection next year, though I don't think I would alter it next week.

Hopefully, I am going to make an assumption. Surely a Bible, a hymnbook and a prayer book are at hand on any ship. They may not be so easy to come by on a tank but the chaplain's jeep has a nook or cranny for them. They are our basic library, fundamental to the conduct of worship. Assuming their omnipresence, what are the other three?

The first is *A Handbook of Christian Theology*, a Living Age Book costing $1.45 in paper covers, whose subtitle gives a sound, though general, idea of the contents: "Definition Essays on Concepts and Movements of Thought in Contemporary Protestantism." It is a mine of information on the kinds of questions you—and I—are asked and these are answers by experts. Does someone want to know about "Christian love"? Anders Nygren has written five pages on "Eros and Agape." Is someone puzzled over "ecumenical," which has been described as the Protestant word for "catholic"? Visser 't Hooft defines and describes it—taking us down

e road to unity in three steps—
nd shows how "catholic" is re-
ted to the World Council of
hurches. This handbook will help
ou explain Presbyterianism to a
aptist, fundamentalism (an article
ll of surprises) to a modernist,
redestination to a Methodist,
aturalism to the neo-orthodox.
ome of the seventy-one writers are
aroslav Pelikan, James Luther
dams, Reinhold and Richard Nie-
uhr, Douglas Steere, Ted Gill,
assey Shepherd and Robert Mc-
fee Brown. They have contributed
01 signed essays in 380 pages. One
eviewer has referred to the volume
s "A guide through the labyrinth
f contemporary discussion." Four
ords there should appeal to us:
uide, labyrinth, contemporary, and
iscussion. This book will provide
ne stuff of thoughtful teaching-ser-
ons.

THE second *vade mecum* ("go with me") is John Baillie's *A Diary of Private Prayer*, published by Scribner's around 1936. It costs only $1.50 and has never been out of print since first published; nor is it likely ever to be. The author has told us in a prefatory note what he tried to do: "Here are prayers for all the mornings and evenings of the month; and at the end of the book two prayers which, when any day falls on a Sunday, may be substituted for the others or added to them. . . . On the blank left-hand pages such further petitions and intercessions may be noted down." It is true that the prayers are planned for private, individual use, but by careful and skillful substitution of the plural they may be adapted for public worship.

The prayers are gems, to be read, to be prized, to be prayed, over and over again. There is dignity with homeyness, universality with specificity, order with progress—the whole liturgical gamut from adoration to dedication. Savor these words in your hearts and heads:

> "Eternal Father of my soul, let my first thought today be of Thee, let my first impulse be to worship Thee, let my first speech be Thy name, let my first action be to kneel before Thee in prayer." (p. 9)
>
> "Give me a stout heart to bear my own burdens. Give me a willing heart to bear the burdens of others. Give me a believing heart to cast all burdens upon Thee." (p. 113)

Dr. Baillie sat in our living room one Sunday afternoon as he talked with a group of the Duke faculty. Twenty of them had brought copies of *A Diary of Private Prayer* for him to autograph. He suddenly asked—in a shy, austere, friendly way—if we would like to know how he came to write the book. His son, Ian, to whom it is dedicated, had gone to Oxford University. Writing home, he told his father that his corporate worship-needs were well attended to by his college chapel

and the local Presbyterian church, but that he was having difficulty with his private devotions. So his father—Professor of Divinity in the University of Edinburgh, Chaplain to the King—wrote occasional prayers to help his boy. His son carefully collected them, brought them back from his undergraduate life, and laid them before his father to put them in permanent form to help other boys. Some of you know this book. You already possess one of the over 300,000 copies sold. Doesn't that figure suggest that you who read this column should have one if you don't know it?

THE third book is also by John Baillie, another Scribner's volume, with a 1955 dateline. It is *A Diary of Readings* ($2.50) and has the subtitle: "Being an Anthology of Pages; Suited to Engage Serious Thought; One for Every Day in the Year; Fathered from the Wisdom of Many Centuries." It is tougher reading than his other volume. Here are pages full of crammed thinking. In his Foreword the author frankly states: "Some pages may be difficult, but it does us no hurt to have our minds stretched a little, even when we do not fully comprehend." This anthology of great passages shows us the width of John Baillie's reading and the dimensions of his spirit: Athanasius and Augustine; Barth and Bernard of Clairvaux; Carlyle and Coleridge; Francis of Assisi and Donald Hankey; Studdert-Kennedy and Brother Lawrence; Luther and Wesley Archbishop Temple and Alfred Lord Tennyson. What are some o the titles? "How We Block Christ' Advance"; "To a Lady in Her Sick ness"; "Thoughts in Hitler's Pris on"; "Last Hours of St. Columba" "Postponed Repentance"; "Fidelit in Little Things."

You won't read many, if any, o these selections aloud to the troops They wouldn't get it. But sitting a night beside your jeep or stretche in your destroyer bunk, you ca soak your mind and heart in th worthy thoughts of worthwhile me (and an occasional woman), con ing to you out of the centuries maybe from the cloister or th market place, perhaps from Ge many or North Africa, in poetr and in prose, to help you thin God's thoughts after Him. The you will let their personal test mony, their grappling with truth their analysis of pain, their quain expressions of the faith do thing to your soul, so that you may preac from the enrichment of your ow spiritual life.

Even if you are not like these tw young chaplains—because you wo from a hospital office or in an ai craft carrier's spaciousness, as yo billet—it would still be a good id to have these three books besi you. I shuttle them between my de and my bedside table. Go with the and God will go along, too.

Whatever impedes a man but doesn stop him, aids his progress.

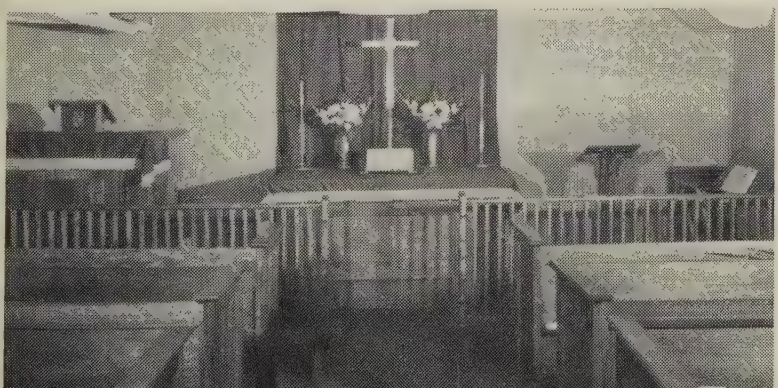
Inspiring Moment in a Great Carrier

DREAMS do come true! The hopes of CDR A. M. Oliver, CHC, USN, Senior Chaplain, and LCDR Edward L. Richardson, CHC, USN, of the USS *Forrestal,* were realized by the dedication of the carrier's Memorial Chapel on 22 November 1960. A simple but inspiring ceremony of dedication marked the event in which Rear Admiral George A. Rosso, Chief of Chaplains, USN, gave the dedicatory address, and Dr. Marion J. Creeger, Executive Secretary of The General Commission on Chaplains, made appropriate remarks. The USS *Forrestal* is the flagship of Rear Admiral Forsyth Massey, USN, Commander Carrier Division Four, who was also present.

Planned during the previous Mediterranean cruise, the chapel was designed and constructed completely by members of the ship's crew. Metalsmiths under the supervision of Chief R. D. Felhofer and W. G. Kaulback, SF3; carpenters directed by Chief B. F. Morgan; electricians supervised by Chief Meyer and W. G. Evans, Em3, of the Electrical Shop—all contributed to the success of the project and made it truly the chapel of the men.

Three men of which the ship's crew are especially proud are J. A. Goodman, DC2, who constructed and installed the woodwork, pews, altar, pulpit and communion rails; G. W. Clark, PR2 of the Parachute Loft, who made the altar hangings

This beautiful chapel aboard the USS *Forrestal* is the realization of a dream.



and Chief Bacon who designed the pews and bronze plaque.

Symbolic of the joint efforts to set aside a part of the carrier to honor God twenty-four hours a day was the presentation of the chapel door key to Captain R. E. Riera, Commanding Officer, by CDR Richard Schumaker, Engineering Officer, who represented the builders. Captain Riera, representing the command participation in religious welfare, then presented the key to Chaplain Oliver, who commented that this "was the fulfillment of a dream that he and Chaplain Richardson had shared since first coming aboard ship."

Chaplain S. Sobel, Asst. District Chaplain of the Fifth Naval District gave invocation and benediction and Chaplain R. W. Ricker, Staff Chaplain of Commander, Naval Air Force, Atlantic, gave the dedicatory prayer.

The inter-faith chapel has twenty four regularly scheduled services each week while at sea and, in addition, will serve as a quiet place for private prayer and devotion of the men who patrol the Mediterranean Sea in these dangerous times.

So significant is this event that we are presenting a condensation of Chaplain Rosso's and Dr. Creeger's charge to the men of the USS *Forrestal.*

Dedicatory Remarks

By Marion J. Creeger

FOLLOWING the building of Solomon's Temple as recorded in 2 Chronicles, we are told "The king and all the people dedicated the House of God." Thousands of years later, men gathered to dedicate a famous battlefield and President Lincoln spoke these classic words:

> But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they *did* here.

As we gather here to dedicate a portion of this great ship as a quiet place where the men who serve on it may withdraw in meditation and prayer, we cannot really dedicate this chapel. Only the men who will use this room in the years ahead will really dedicate it. Each one will set it aside by the practices that are most familiar and meaningful to him.

Here are some of the ways in which this chapel will be dedicated:

As a place of quiet to which the men of this ship may escape from the strain and noise of a busy ship

Participants in the Dedicatory Services. L to R. CDR Tully, Dr. Creeger, RADM Rosso, Chief of Naval Chaplains and CAPT R. E. Riera.

As a place of meditation where they may recover or find the meaning of life.

As a place of discovery where they may set their lives in a new direction.

As a place for finding a new perspective when the confusion and complexity of modern life will recede and the unseen and eternal things of God will become clarified.

As a place where God dwells and where they may experience fellowship with God as an understanding, forgiving, and redeeming Father.

Indeed it will be those men who use this chapel who will dedicate, consecrate, and hallow it through the years.

But the wisdom of our leaders has made possible the setting aside of just such a chapel in this great carrier, recognizing that man is not a working animal nor a fighting machine, but a spiritual being with insistent spiritual needs. And in this realm of the human spirit is to be found the elusive but all-important spiritual dynamic morale.

And so it is fitting and proper that we solemnly and reverently set aside this chapel for its special use as King Solomon did when he "dedicated the House of God."

Dedicatory Address

By George A. Rosso

I FIND myself in an awkward rhetorical position in this pulpit in the bowels of one of the most elaborate engines of annihilation ever assembled by the ingeniousness of man. Planes could take off from these decks and in a matter of hours reduce a fair-sized nation to rubble!

Today, as your speaker, I must reconcile the massive striking power of this ship with the precepts of peace which Almighty God has given us as an absolute mandate and which His great men have preached in unmistakable accents down the corridors of the centuries.

Fortunately, my dilemma is only a surface confusion. This mighty ship whose chapel we come to dedicate today cannot be judged good or evil in terms of firepower alone, but in terms of intent and purpose, as our nation is ready to use this destructive force against tyranny.

We face a power, international communism, which takes the credo, Might is Right. Its patent philosophy has one goal—world revolution by violent means. The academicians of the Kremlin laugh at honor, promises, treaties, and obligations. If the founding fathers of communism are to be believed ever, it is in their universal agreement that free nations, to the last hearth, must perish beneath the communist war machines when the time is ripe. It is, I believe, the present and God-directed wisdom of our country to set up just such bastions as the USS *Forrestal* against that ripening time.

It is my opinion, and shared by keener minds, that great deterrent power can—if not properly implemented—carry its own seed of destruction. Against communism, complacency could be the vestibule of ruin. But there is peril in the reliance of armed potential alone, too.

We are a great nation. But other great nations have seen their dreams disintegrate and their cultures collapse. Our greatness lies in the fact that we are a nation of believers in Almighty God. There is not a village where the churches do not lift their spires to God. There is not a city whose main streets are not crowded with churchgoers on Sunday.

We Americans are most desirous of that day when all men will beat their swords into plowshares. But the times imperiously demand the sword to be ready against evil in the dread need ever come. I believe that we shall be a great and noble nation as long as we see that our country needs God just as this ship needs a pulpit to be complete.

May God bless you and this ship and the nation which we love.

More participants in the Dedication. CAPT R. W. Ricker, CAPT Merle N. Young, CHC, USN, CDR S. Sobel, RADM Geo. Rosso, CDR Oliver, CHC, USN, and LCDR Richardson.

By Andrew W. Blackwood

A Minister Prepares His Sermon

EVERY minister ought to prepare his sermon in a fashion largely his own. Indeed, he should make ready each time in a way somewhat different, according to his purpose and materials. Like stars in the sky, a man's sermons ought to differ in the way they throw the light of God on the needs of the hearer now. Even so, a chaplain does well to start his active ministry by forming certain habits, which he may gradually alter in the light of his experience in preparing sermons and in resultant counseling. An effective sermon leads to requests for private interviews.

While setting up such ideals for the next three decades and more, a young chaplain does well to read the standard biographies of such master preachers as John Henry Jowett, Alexander Whyte, and Phillips Brooks. These spiritual-minded clergymen agree that the preparation of a sermon ought to begin, continue, and end in the spirit of prayer that grows out of Bible reading. Early in the morning such an interpreter sets apart an hour or more for devotional reading of the Bible and for prayer. In this "quiet time" he does not look for juicy texts or watch for sermon materials. In the spirit of John 17, he holds fellowship with God and one by one prays for those to whom he ministers, both from the pulpit and in countless other ways, especially in counseling.

After these devotions, the schedule on Tuesday may call for work on next Sunday's sermon. If so, the preparation ought to have begun some while before. The young hearer remembers a message about as long after he hears it as the minister has been thinking about it beforehand. In ways far different, Spurgeon and Brooks and Beecher used to let the germ of a coming sermon incubate as long as the idea called for before it was "ready." With sermonic ideas in various stages of development, a man of this type can prepare each week on a subject with which he has previously become well-acquainted. As a pastor, I worked this way only after I started my sermonic seed bed.

So much for the ideal! Let us see how it works during the week before delivery. The actual preparation may begin by setting up a definite purpose, in terms of what the hearer needs today, spiritually. Think, for example, of personal doubt. In preaching to men from all parts of the country and from every walk of life, the chaplain may assume that everyone present needs to learn and accept the Christian teachings about the Lord Jesus, and that in almost every case the young hearer wants to believe.

THE next step may call for the choice of a Bible passage. Later, it may be only in part, this passage will serve as the Scripture lesson, and a striking key verse will serve as the text, the shorter the better. In dealing with such a delicate problem as honest doubt, a wise man does not depend on his own *ipse dixit* or talk about his own early uncertainties. He falls back on the fact, which he cannot begin to explain, that the typical young serviceman looks on the Bible as having much authority in matters of religious belief and moral conduct.

After Easter a chaplain ought to preach often about the Living Christ. With reference to a young man's doubts today, the Lord's interpreter may turn to John (20:19-31). There he finds all the materials for a fascinating case study or "life-situation sermon." If he went back for earlier glimpses of young Thomas as an honest doubter, the resulting sermon might not be clear to a young lad who is not yet bibl cally minded. Here in the Bible young man who has lived with th Lord Jesus for three years still ha his honest doubts. Except amon people who seem not to think c care, who today does not sometime battle with honest doubt?

From this passage the interprete of life today in the light of Go can draw all his Bible facts. Bu he dare not content himself wit explaining the passage. Rather do he wish to send the hearer to h room, there to read the accou himself and pray about it. He wi do so most surely if the chapla singles out one short text and r peats it at times. Here the openi words of the sermon may be "U less I see . . . I will not believe In the *New English Bible* (N. only, 1961), the best work of i kind, the verse reads: "Unless I s the marks of the nails on his hanc unless I put my finger into the pla where the nails were, I will n believe it" (20:25). But no you fellow is likely to remember that, as well as the words a lit later: "Happy are they that nev saw me and yet have found fait (20:29). Let this be the text: "U less I see . . . I will not believe

The quest for materials ought begin with the passage. Later o can look up *The Gospel for an A of Doubt*, a strong book of yest day (1896), or *The Christian Fa and Modern Doubt* (1936) George A. Buttrick. But first d

with the passage, using a commentary or two, such as that of William Barclay (Westminster Press, two vols., 1958), or Howard and Gossip (*Interpreter's Bible*, 1958). Personally I like most of all the old book by Bishop Westcott (*Commentary on John*). But study the passage itself. See there that doubt means mental uncertainty about a basic truth of the Bible and that it has to do not with "the modern age," or "man," or "us." If the preacher now has such doubts, he ought not to prepare this sermon. There can be nothing wrong about the questions of young Thomas or about Jesus telling them to his Lord.

You enter the pulpit not to explain a passage but to meet a need, and that most kindly. The doubter now needs a friend like the Living Christ as he was a week after Easter. So be willing to omit from the sermon anything you have not time to make interesting, clear, and helpful. Do not try to show how much you know about Browning, Bunyan ("Doubting Castle"), and other writers about doubt. But bring the hearer face to face with Jesus who is living now. He is here. He knows. He cares. He stands ready to help. And after the fog lifts He will continue to be the same kind, understanding friend that he was to doubting Thomas.

SOMEWHERE along the way of preparation there should come what the Gestalt Psychology terms the illuminating flash." In the terms of another figure, such an experience marks the birth of a living sermon. Of course the brain-child, when born, ought to have a name. In it be sure to make clear what the sermon is about. Instead of saying, vaguely, "The chief perplexity of many young men," be accurate as well as interesting—interesting to the man you are trying to reach and win. You may arrive at this subject, "How Jesus Helps a Young Doubter." If space permits, say an "Honest Young Doubter." Some other word may serve better than "Helps." But do not say, "How Jesus Deals." Unpleasant assonance! Be as careful about words as He was.

If the coming sermon is to make a single impression, and that one lasting, the message needs to have unity. Since the topic indicates the need in view and incorporates the gist of the Bible passage, unity will come most surely through letting the topic dominate every successive part of the sermon, from the opening sentence to the closing word. Psychologically, the preparation of a message ought to begin with the conclusion which embodies the purpose, as it relates to the will of the hearer. Also, ideally, one ought to decide last about the introduction. But here let us look at the sermon as it appears in outline before one starts to write.

In present-day pulpit work, for example in the book sermons of James S. Stewart of Edinburgh, the introduction normally has to do with the topic as it concerns the

hearer in the spring of 1961. In starting a sermon, plan to preach now! Before you begin to explain anything, get the hearer interested in your topic and prepare him to follow the coming trail of thought. All this, as a rule, a preacher can do in one or two brief paragraphs. Often a foolish man deliberately wastes five precious minutes before he starts to deliver his message. At Harvard the coach used to tell a would-be varsity debater: "Put your argument at once on the highest possible level, and then keep it there."

In a sermon, if the speaker pauses for attention, everyone present hears the opening sentence, and that may be the only one. Hence a chaplain does well to start with his text, and then his topic, both of them spoken deliberately without preamble or comment. The next few words may well express the heart of what he hopes to do without revealing how. After a brief paragraph or two, creating a sense of eager expectancy, may come the first main heading, which of course embodies the topic. Two main headings may be enough, or the facts may call for four. Let each heading embody the topic and be like the others in form. Then the young hearer can carry them away in his mind and use them in letting the Living One do away with those doubts. In what follows, each heading ought to begin this way: "The Lord Jesus."

Introduction—The problem of a young man now.

An honest doubter wants to believe

I. Looks on the Young Man as a Friend

II. Helps by Hearing about His Doubts

III. Helps More by Leading to Belief

IV. Helps Most by Letting Him Serve

Conclusion—Whisper to Jesus "Help Me!"

In such a sermon a chaplain nee not "tell the Bible story." He ha read the salient part as the mornin lesson, which need not be long. No he plans to use the facts so that th young hearer will read the chapte in his room and later talk about with his buddies. He will be abl to do so if the chaplain has learne with J. H. Jowett "the fine art making a little go a long way." I stead of trying to say twenty thing all true, he deliberately singles o one truth and then says it twen different ways. Every one of t twenty has to do with the Lord Jes and with the hearer; it may be o out of the three hundred preser As for the delivery, "The be preaching voice is one that nobo ever hears."

The one truth that matters he has to do with the Master. In t light of Easter, He is today the Li ing Christ. He is here. He knows. H cares. He is able to help and eage Do not try to explain the fact of t Risen Lord. Do not ever debate, d fend, or prove anything about t resurrection. Faith means believin not because a man sees as Thom

saw but because the hearer opens his heart to the ever-present Lord and then lets Him have His way, which is light, and life, and love. This kind of sermon calls for the present tense. You are not talking to Thomas of old or mainly about him. In the presence of the Living Lord show the way He still honors and helps the young man now who declares, most sincerely, "Unless I see . . . I will not believe!"

Such a message calls for at least one illustration. Since every lad present thinks much about some lass, real or ideal, the example may concern a young woman. In The Methodist Church a leader in the young people's work told us that when she was at the college age she used to cry night after night because she could not keep down her doubts. After she had found her way through to "the sunny side of doubt," she discovered that her mother when young had been an honest doubter. So had her church school teacher. But not one of them had ever dreamed of helping this heart-broken girl, who felt that by doubts about Jesus she had almost committed an unpardonable sin. So the charming young woman used often to tell others in public what I am telling now. (Here the chaplain may come out directly and invite the young hearer to come this afternoon and talk things over in the presence of the Living One. I believe we do not have often enough this experience of dialogue, face-to-face encounter with another.)

AS FOR the conclusion, look on it as the most important part of the sermon, except the biblical basis. In present-day preaching, with all its human interest, the conclusion is often weak. A current guidebook, widely used in training young preachers, has no chapter or prominent section about the conclusion. Consequently, a young man in the pulpit may plan merely to stop. Then the hearer does not know and cannot guess what the Master wishes him to do in his heart right now. A sermon may have any one of twenty approaches, but ideally it can have only one conclusion, according to its purpose. That, of course, ought to vary with every sermon.

At last comes the time for writing out the message as a whole, word for word. With the sermon plan complete and all the needed materials close at hand, ideally one writes out the message at a single sitting without a break from beginning to end. Otherwise, the finished message might seem like a "thing of shreds and patches," reflecting all sorts of passing moods. Instead of trying to write out two sermons or addresses in any one week, a man will gain more from writing and revising only one. As for other sermons and addresses, he can preach or speak on the basis of a full outline, preferably so simple and consecutive that he can speak without notes.

In full view of all that has gone before, a minister ought to appreciate the importance of preparing to deliver the sermon. Rightly or

wrongly, especially because of radio and television, the popular effectiveness of a spoken message today depends more on the delivery than on anything else. Largely for this reason, a wise man makes ready beforehand so that on Saturday he can devote himself to direct preparation for leading in other parts of public worship and for delivering the sermon. Nobody now thinks of those earlier parts as "preliminaries." But every chaplain knows that it is far easier to preach effectively after the earlier parts of worship have lifted the people up into the "air of greater visibility" on the mountain top where they feel ready to behold no man but Jesus only. Ideally, they wait to be transformed into His likeness, from glory to glory, as by the Spirit of the Lord.

So let us close as we began, with the preparation of heart that comes when a humble servant of God bows down before the Heavenly Father. There he dedicates both himself and his sermon, asking God to take the two, as earthen vessels, and use them in witnessing to "the light of the knowledge of the glory of God in the face of Christ" (2 Cor. 4:6). Preaching today means the truth of God voiced by a chosen personality to meet a vital need among the hearers. Accordingly, the interpreter of God's truth about the cure for honest doubt needs to prepare himself so that the Spirit can use him as an interpreter of that truth. When the hearer attains this truth he becomes free from the fog and is ready to claim his birthright as a redeemed child of the God who is light and life and love and who wishes every man present to be a happy son of the Heavenly Father. So be a happy preacher of the gospel for an honest young doubter!

AT YOUR SERVICE

Like a free subscription to the *Bible Society Record?* Send you name to the American Bible Society, 450 Park Ave., New York 22, N.Y. The *Record* is issued monthly and contains articles on the Bible and the Bible Society. Quotes may be made from the magazine without writing for permission.

* * *

The first university correspondence course in literacy education is now being offered by Baylor University, Waco, Texas. It covers how to teach new literates, how to organize literacy programs, what is going on in the literacy movement, how to use literacy materials. Up to twelve months is allowed to complete the course. Three semester hours of university credit are given. The cost is thirty dollars.

THE CHAPLAIN'S SCRAPBOOK

STORIES

No Need to Worry

During a recent hurricane in Florida, a visiting Chicago clergyman and his wife had contrary reactions to the storm. The minister was upset, and couldn't sleep. The woman was indifferent and snored almost as loudly as the wind blew.

When he couldn't stand it any longer, the clergyman awoke his wife.

"Dear," he trembled, "the whole house is shaking. It's going to blow away!"

"Oh, go to sleep," she yawned. "We're only renting it!"

—T. & J. Gootée

This Lie Detector

Our very able Sunday school teacher was doing a great job in putting his point over. To emphasize a portion of it, he asked the class if anyone had any knowledge of or had ever taken a lie detector test. Almost in unison, heads shook no. Then in the front row of the class, one of the men said dryly, "I married one."

—Dorothy Morrison Berry

Daring and Fearless

They made a Federal case about picking the first group of astronauts, the fellows they're going to shoot into space. "These boys," they announced, "have got to be clever, daring and fearless." The truth is we've got thousands of boys who can answer to that description. The only trouble is that they're all four years old.

—Bob Melvin in *Parade*

Does He Have Problems?

A train conductor waited patiently while a clergyman fidgeted in a futile search for his train ticket.

"Must have left it home," he announced, with embarrassment, "in my wallet. Guess I have neither ticket nor money."

"Too bad," said the trainman.

"But there's usually a bright side!" said the minister.

"What's your destination?"

The pastor named his station.

"Maybe things aren't so bright, after all," confided the conductor. "This train doesn't stop there."

—T. & J. Gootée

A New Denomination?

One Sunday morning after I had finished one chapel service, I rushed off to another. At the outpost of the camp, I was hailed by the guard. He took down the necessary information to enable me to pass and then said he was sorry he could not attend

chapel that morning because he was on guard. I asked him to what church he belonged and he replied, "Chaplain, I'm a Prodigal; yes sir, I'm a Prodigal."

—James R. Barnett

Who Belongs in Korea?

A major told me this story while we were in Korea. He said he was traveling through Seoul in a very big hurry. His driver was doing his best to miss the Koreans as they darted out in front of the jeep. This is common for they do not realize the dangers of a traveling jeep. This happened so many times that the driver had to say something, so at last he came out with this: "The way these Korean people act, they must think they own this country!"

—James R. Barnett

ILLUSTRATIONS

The Priceless Ultimate

During the darkest days of World War II Admiral Cunningham proposed to the First Sea Lord an attack upon the Italian fleet. His recommendation was rejected with the comment that the Royal Navy could not then afford the loss of a battleship. Cunningham stubbornly followed his own aggressive counsel, which he justified to the Admiralty in a revealing dispatch: "It takes only three years to build a battleship. It takes three hundred years to build a tradition." So the Christian must sacrifice the costly proximate if he is to retain the priceless ultimate.

His Standards Were High

Josiah Wedgwood, who came up from the ranks, was never satisfied with inferior quality in the china which was to bear his name. He would walk among the tables with a stick in hand and those pieces which did not meet his standards were broken, and with stern affirmation, he would say: "This won't do for Josiah Wedgwood."

—L.R.P.

Chiseled Off

While stationed in England after the war, I lived for sometime within sight of Eton College at Windsor and used to take my American visitors over to Eton for a visit. The names of the graduates are carved in the woodwork. At first this was done indiscriminately but later by design along the stair walls. The names of the great are there—Gladstone and all the others. In all the history of the school only one name has been chiseled off. Do not ask me why it was, for I do not know. The purpose has been fulfilled for his name is forgotten.

—L.R.P.

Man "Misses the Mark" Until—

Every rifle delivered from the factory has a degree of built-in error. The competent marksman doesn't fire for record on the day he receives his weapon. Instead he "zeroes it in" by firing at a target to determine the character and degree of its error. Then he adjusts the sights to compensate for that original deviation.

This adjustment, coupled with allowance for wind and weather, enables a master to fire his clusters into the center of the target. The Christian faith teaches that every man is born with an inherent imperfection. Nor can a man, any more than a rifle, compensate for his own fundamental distortion. Left to itself his life will be frustrated and miss its primal purpose; it will "miss the mark." Unless some master from the outside remolds the self-centeredness on the inside, human life must continue to "miss the mark." Well, there is such a Master. Place your life in His hands. Give Him the lot of it—the fallible mind, the flawed will, the finitude—and Christ will make a life which aims truly and moves directly to its eternal destiny.

SERMON OUTLINES

Life Foursquare

These boundary lines should be firmly drawn about the area marked out as the arena of our earthly lives:

1. A faith to live by
2. A self to live with
3. A purpose to live for
4. A task to work at

—L.R.P.

Call for Christian Fathers

Bible verses: Deuteronomy 6:1-9; 2 Chronicles 20:32

Introduction: Fathers have not received the praise due them. They are urged to be teachers of true religion. Jehoshaphat was like his father.

I. There Is Nothing Peculiarly Sacred About Being a Father. Even the lowest form of cell life reproduces itself. Fatherhood is simply what you make it. A father may be a devil or a son of God.

II. To Be a Christian Father Is Man's Greatest Opportunity. Finest simile of God is "father." You have the opportunity: To represent God; to influence your children for right; to teach them about God and his ways.

III. Fathers Desperately Need Christ and the Church. For their own salvation. In order to be themselves. To grow into the persons they want to be. And to lead their children. In early fatherhood, in the middle years, and in the sunset years they need religion (more and more old people are among us because science has lengthened man's life).

The Homes We Build

Bible Verse: Philemon 2

I. Foundation—God.

II. Walls—Fellowship. Love is the great word.

III. Doors—Freedom. The key problem of the family is the relationship of fellowship and freedom. Democratic family.

IV. Windows—Fun. Light shines in and brings happiness.

V. Roof—Faith. Faith needed at all times, but especially when the storms come.

The Importance of Leadership

Bible Verse: Isaiah 10:18

Introduction: Most defeats can be traced to poor leadership. The right kind of leaders, exerting wise and courageous guidance, go on to triumph and success. People may be victimized or inspired by a single person.

I. Leaders Have Great Responsibility
   1. Toward God and the cause they represent.
   2. Toward the people they lead.
   3. Toward future generations.

II. Things Which Cause Leaders to Lose Heart
   1. Enemies and opposition—real and imaginary.
   2. Lack of confidence—a. In God, themselves and people. b. In the cause they sponsor. c. In the weapons they employ.

III. Cure for the Fainthearted
   1. Reckon fully with the adversary, his strength and his weakness.
   2. Have faith—a. In God, yourself and the people you lead. b. In the power of the gospel and the Word of God.

—L.R.P.

God's Love

Bible Verse: John 3:16

I. The *Object* of His Love. "For God so loved the world . . ."

II. The *Extent* of His Love. "That he gave his only begotten Son."

III. The *Challenge* of His Love. "That whosoever believeth in Him."

IV. The *Power* of His Love. "Should not perish."

V. The *Glory* of His Love. "But have everlasting life."

—L.R.P.

QUOTES

False friendship is like the ivy which decays and ruins the wall it embraces; but true friendship gives new life and animation to the object it supports.—Robert Burton.

A little knowledge makes men irreligious, but profound thought brings them back to God.—Bacon.

It is belief in the Bible which has served me as the guide of my moral and literary life.—Goethe.

It requires a good strong man to say: I was mistaken and am sorry. A weak man hesitates and often fails to do the right things.—Benjamin Franklin.

Whatever I have tried to do in life, I have tried to do well. What I have devoted myself to, I have devoted myself to completely.—Charles Dickens.

You cannot dream yourself into

character; you must hammer and forge yourself one.—Froude.

My brethren, these sermons are professedly short; for I have that opinion of my dear congregation, which leads me to think that were I to preach at great length they would yawn, stamp, make noises, and perhaps go straightway out of church; and yet with this text I protest I could go on for hours.—Wm. Thackeray.

Whether we live depends upon God. How well we live depends upon us. The usefulness of our lives depends upon the measure of our faith in God and service to others.—L.R.P.

There is definitely a connection between shallow thinking and shallow living.—L.R.P.

We cannot drift into satisfactory living. Character is no accident. —L.R.P.

Childhood is that wonderful time when all you need to do to lose weight is bathe.—Kim McGinnis.

Those who complain about the way the ball bounces are often the ones who dropped it.—Bruce Legler.

America's downtrodden class is composed of people who don't have remote controls for their color TV sets.—Terry McCormick.

To make mistakes is human, and so is trying to get out of correcting them.—O. A. Battista.

If time is money, it can't be worth much.—M. E. Mullen.

If many a self-made man had it all to do over, he'd call for help. —Cy N. Peace.

Some careers are carved. Others chiseled.—Bob Stannard.

Americans spent about twice as much on smoking in 1960 as they gave to their churches. Expenditures for cigarettes alone were $6,600,000,000. Per capita adult consumption increased about 3,940 or 3½ per cent since 1955. Cigars and pipe tobacco smoking also increased according to the Department of Agriculture statistics. Tobacco users paid $2,870,000,000 in taxes—$1,846,000,000 for the Federal government; $965,000,000 to state governments; $41,000,000 to municipalities.

—Washington Religious Report

People should not be so obsessed with fear of communism that they see nothing else. Communism is not the author of the revolution of our time, but it is one of the movements that exploits it. The beginning of wisdom is to fear God more than we fear death or disaster.

—Bishop Lesslie Newbigin

The idea came to his mind accidentally; it would never have come by invitation.—W. Jarvis.

He does most of his thinking between his nose and his chin.

—W. Jarvis.

Life's Chapter 3

Brent Conference Asks Retiring Military Personnel To Take Church Roles

IN EVERY man's life there ought to be three chapters: Chapter 1, Boyhood and Preparation; Chapter 2, One's Life Ministry; Chapter 3, The Voluntary Gift of Self to Some Needed Task." So spoke Dr. Elton Trueblood at the Brent Conference on Church Vocations for Ex-Service Personnel, held at the Sheraton-Park Hotel, Washington, D.C., January 23-26.

Dr. Trueblood illustrated his point by a man in the medical profession. He spends his early years getting ready for his job. Then devotes his life to a healing ministry for which he is well paid, say until he is about fifty-six. From then on let him go out to the Congo or Kenya or some poor community in the U.S.A. to give his talents to some needed task. Doctors, lawyers, farmers, administrators, and many, many persons should hear this call and minister to others in the name of Jesus Christ.

This appeal to serve some worthy cause after retirement is especially appropriate for military personnel, for many retire early in life. Dr. Marion Creeger, Executive Secretary of the General Commission on Chaplains and Armed Forces Personnel, who directed the Brent Conference, has pointed out that about 180,000 officers and enlisted men will be eligible to retire from the nation's military service during the next three years. These men have a high level of education and training. They have a great deal of experience in leadership, organization and administration. Many of them possess special skills, including a knowledge of foreign languages, which could be highly useful in church work.

Few of them will be content to fritter away the rest of their lives in aimless hobbies. Because they have a basic income from their retirement pay, they can afford to take jobs in professions where the opportunities for service outweigh the financial rewards. And a large number of them are devoted church members.

All of these considerations were weighed by church leaders at the Brent Conference. Representatives of twenty-two Protestant bodies participated in the conference which was sponsored jointly by the General

Members of the Brent Conference. Meeting held at Sheraton-Park Hotel, Washington, D.C., Jan. 23-26, 1961. Included in the picture are members of the Steering Committee: Marion J. Creeger; Samuel Emerick; Fred S. Buschmeyer; Graydon McClellan; John Oliver Nelson; and Frank A. Tobey.

Commission on Chaplains and Armed Forces Personnel and the Yokefellow Institute, Richmond, Indiana.

From the conference will come two pieces of printed material: one, a leaflet for military personnel explaining something of the need and giving information on how to proceed if they are interested; another, a handbook for military chaplains which will outline some of the opportunities available, and information on where to write to secure applications. These will be written by Dr. John Oliver Nelson of Yale Divinity School, a noted authority in the field of church vocations and one of the leaders of the conference.

The conference was made possible by a grant from Lilly Endowment, Inc. Rev. Samuel Emerick, Director of Yokefellow Institute, states that every effort will be made to insure that every interested applicant will be immediately matched to an available job opening.

Announcement will be made by the General Commission on Chaplains and Armed Forces Personnel when the two pieces of material are available.

ICU SUNDAY

ICU (International Christian University) Sunday falls this year on June 18. This day commemorates the twelfth anniversary of the founding of ICU. The event is sponsored by the Japan International Christian University Foundation, 475 Riverside Drive, New York 27, N.Y. Through this agency fifteen major Protestant denominations in North America are channeling funds to support ICU. For literature and program material, write to the Foundation at address above.

By Julian Price Love

A Biblical Wordbook

MORE and more with the breakdown in religious communication, people are losing or have lost the meaning of biblical and theological terms. Dr. Julian Price Love, Professor of Biblical Theology at The Louisville Presbyterian Seminary, has prepared this selected biblical wordbook of 119 often-used words. These are not scientific definitions but are intended to convey in clear and non-technical terms the essential meaning of the words. We believe you will find it useful. We suggest you keep it handy as a reference. And how about some small group discussions about the ideas contained in these definitions? Do you think you can improve on the definitions? How would you change them?

1. **Adoption.** God's acceptance of men as his children; making men full members of his family.
2. **Advent.** Christ's entry into the world: (a) his *first* advent, his birth in human form; also the Advent season of the four weeks before Christmas; (b) his *second* advent, his expected return to the earth.
3. **Amen.** Literally, "Let it be so." A Hebrew term expressing hearty consent.
4. **Anxiety.** Fretful worry about life, especially about daily living conditions or possible trouble to come. Condemned by Jesus as showing a lack of faith.
5. **Apocalypse.** A taking off of the veil, a revelation. A kind of literature in the Bible and elsewhere that uses symbols of numbers, colors, cycles, etc., to portray spiritual truth. Examples: The books of Daniel and Revelation.
6. **Apostle.** Anyone sent on a mission; especially the twelve men originally selected by Jesus.

7. **Atonement.**	God's provision in Jesus Christ for bringing men into oneness with him; Christ's death for men. See **Reconciliation; Redemption.**
8. **Baptism.**	The coming of God's Spirit to men, identifying them as his own. Also, a ceremony using water to symbolize this.
9. **Beatitude.**	Blessing; a statement of the conditions of true happiness.
10. **Belief.**	Ready acceptance of God, especially as he is seen in Jesus Christ; also a form of statement of this acceptance.
11. **Body.**	The agent of expression for a man's spirit. The body is material in this world, spiritual in the next. See **Resurrection.**
12. **Calling.**	A life vocation; a sense of living under God's direction for a given purpose.
13. **Catholic.**	With small c. Universal. All true Christians belong to the catholic, or universal, church.
14. **Christ.**	Messiah. The Jewish term for the deliverer-ruler sent from God; applied by Christians to Jesus.
15. **Christian.**	A follower of Christ; a believer in Jesus as the Messiah. Also used (but not very happily) of a kind of culture as "Ours is a Christian country."
16. **Church.**	Any group of all true Christians, whether organized or not. Also, the universal body of believers; some specific organized fellowship.
17. **Comfort.**	Strengthening assurance; not sentimental consolation. Its real ground is in the good will of God, not in anything good about man.
18. **Communion.**	Fellowship; a like-minded body of religious people. Also a name for the Lord's Supper, emphasizing the partaking of it by a group rather than by an individual.
19. **Confession.**	Frank acknowledgment, especially of sin. It is made to God and to any people who have been wronged.
20. **Covenant.**	God's pledge of faithfulness to man. It

expects obedience in return. The Bible recognizes God's covenant as written both in his law and on men's hearts.

21. **Conversion.** The act of God by which he brings man to an enthusiastic belief in him.

22. **Cross.** The emblem of a criminal's death, especially as suffered by Christ for the sake of man. Also, the believer's death to his own sin.

23. **Death.** Separation from life. Especially the spiritual separation from God felt by the man who rejects him.

24. **Devil.** Evil thought of in the form of a person; especially the evil spirit who slanders men, sometimes called Satan, the tempter. He is never thought of as eternal, like God.

25. **Disciple.** A learner; anyone who follows the leader from whom he learns; especially a follower of Christ.

26. **Election.** Choice; especially God's choice of an individual or a group to carry out a definite service.

27. **Epistle.** A letter on a dignified theme; especially the letters of the New Testament.

28. **Eucharist.** Thanksgiving. A name given to the Lord's Supper to emphasize the Christian's grateful acknowledgment of God's mercy.

29. **Existentialism.** Dealing with existence instead of with being. Usually a challenge to see the significance of a religious truth in relation to existing circumstances.

30. **Expiation.** Cleansing; the figure for the washing away of sins by the flow of Christ's blood in his death as rocks are washed by the flow of a stream.

31. **Faith.** Trust in God and commitment of life to him. *The Faith*, the Christian life and belief.

32. **Fasting.** The practice of abstaining from food for a given time, to symbolize repentance from sin and to give opportunity for meditation on spiritual things.

33. **Fatherhood.** That expression of the love of God which

is seen in his acting toward all men as a father ought to act toward a child.

34. **Fellowship.** Common feeling and belief; association in God's cause.

35. **Flesh.** Man's normal appetites, all of which are good as God made them, but any of which can be an easy prey to temptation.

36. **Foreordination.** Ordaining beforehand. Said especially of God's grace in planning for man's salvation. Not to be confused with fatalism.

37. **Forgiveness.** The free pardon of wrong and forgetting of it, conditioned both on the graciousness of the one wronged and the repentance of the wrong-doer.

38. **Freedom.** The ability to be what one was intended to be. God is completely free; man attains freedom in Christ.

39. **Fulfillment.** A filling full; bringing out the true intent. Most often, the word of some New Testament writer, filling full of meaning the word of an Old Testament prophet.

40. **Gifts.** Spiritual gifts, that is. Talents; abilities entrusted to men by God's Holy Spirit for unselfish use.

41. **Glory.** The outward manifestation of God's holiness.

42. **God.** Deity; especially, for the Christian, the personal Deity whose nature of love is displayed in Jesus Christ.

43. **Gospel.** Good news; the proclamation of the kingdom of God on earth. Also, any one of the first four books of the New Testament.

44. **Grace.** Kindness; graciousness. Especially, God's loving favor which man receives but does not deserve.

45. **Heaven.** The experience of the complete presence and companionship of God. Experienced partly in this life, fully in the life to come.

46. **Hell.** The experience of the complete absence of God brought about by ignoring or running away from his presence. Also experienced partially in this life, fully in the life to come.

47. **Holiness.**	Separation from sin; especially moral purity. Generally used of God.
48. **Holy Spirit.**	God as he is present in the world today, unseen, but felt.
49. **Hope.**	Expectation of what lies beyond, especially beyond this life; the future tense of faith.
50. **Humility.**	Freedom from self-consciousness, hence from pride.
51. **Immortality.**	Unending existence; freedom from annihilation. See **Resurrection.**
52. **Incarnation.**	Birth in human flesh. Said of Jesus as the Son of God taking human form.
53. **Inspiration.**	A breathing into by God's Spirit. Said of men who proclaim the Word of God, especially the prophets and apostles of the Bible.
54. **Jesus.**	Savior; the human part of the name, Jesus Christ.
55. **Joy.**	Exultant satisfaction in God regardless of the circumstances of this life.
56. **Judgment.**	Decision; generally used of the adverse decision of God against those who reject his love.
57. **Justification.**	The gracious act of God in receiving a man who has faith in Christ and counting him righteous because Christ is righteous.
58. **Kingdom.**	Of God, or of heaven. The rule of God in the hearts of men, especially as that rule breaks in upon our present world.
59. **Knowledge.**	Used of man's fellowship with God, not of his information about God. See **Wisdom.**
60. **Law.**	The Word of God, whether found in the Ten Commandments or in any other form.
61. **Legalist.**	One who seeks to live by the law as a code of requirements, rather than by its spirit.
62. **Life Eternal.**	The quality of living that lasts forever. A way of living both here and hereafter.
63. **Light.**	A figure for God's revealing of himself, as against the darkness to be found in any other deity.
64. **Liturgy.**	Ceremonies of the church, especially as used in formal, ritual public worship.

65. **Lord.** Master; especially used of Jesus, the Son of God, the rightful ruler of men's lives.

66. **Lord's Supper.** The Passover meal taken together by Jesus and his disciples just before his death; the celebration of this by Christians today.

67. **Love.** The free giving of oneself to another; not a sentimental attachment, but an outgoing life.

68. **Man.** God's chief creation, at once a creature and yet made in the likeness of God's own freedom.

69. **Marriage.** The union of one man and one woman for life, in which they put aside all conflicting persons and interests for each other.

70. **Mercy.** A treating of one better than he deserves.

71. **Minister.** A servant of others. The professional minister is a full-time servant through the church.

72. **Miracle.** A wonder-work wrought by God through means not usually understood by man.

73. **Mission.** The church's task, at all times and in all parts of the world.

74. **Morals.** Ethics. Right human relations growing out of religious faith.

75. **Mystery.** Something once hidden, but now revealed in Christ.

76. **Obedience.** The natural response of a child of God to God's covenant with man; faithful following of God's known commands.

77. **Parable.** A likeness; a story or comparison drawn from real life to illustrate a spiritual truth.

78. **Passover.** The Jewish feast celebrating the time of the Exodus from Egypt when the angel of death "passed over" the houses of believing Israelites who had the sign of blood on their doors. Also, the setting for the Lord's Supper.

79. **Pastor.** A shepherd; one who cares for a community of people as a shepherd cares for his sheep.

80. **Peace.** Right relationship with God. Also, an inner calm that God gives those who trust him even in the midst of distress.

81. **Power.** Spiritual strength used for saving people. Said especially of the power of God.

82. **Predestination.** God's taking the first step toward man to save him before man takes any step toward God. It does not determine man's choice.

83. **Prediction.** A telling beforehand. Used of the prophets, not as their chief function, but as indicating their use of events in the near future to prove the faithful dealings of God. See **Prophet.**

84. **Priest.** A leader in public worship, especially one who intercedes for others. In Protestant Christianity all believers are priests for each other; Christ alone is the great High Priest.

85. **Prophet.** A speaker for another, especially for God; one who proclaims the Word of God.

86. **Protestant.** One who protests, that is, who proclaims, his faith and seeks to convert others to it; an evangelical. Not an objector to other people's faith.

87. **Proverb.** A saying which puts a truth popularly in a few words, often by comparing it with something well-known.

88. **Providence.** God's care of men; both his general care of all men and his special care of those he wishes to use for definite purposes.

89. **Psalm.** A song; any song directed in worshipful attitude to God, whether in joy or complaint, whether by individual or group.

90. **Rabbi.** A teacher. Jesus was often called.

91. **Ransom.** Purchase price; the metaphor of cost used to describe Christ's redeeming work. See **Redemption.**

92. **Reconciliation.** The process by which men are brought back into harmony with God. Never used of bringing God to men.

93. **Redemption.** A buying back; the figure used of Christ's work of restoring men, buying them back from sin.

94. **Regeneration.** New birth; the figure used in the New Testament for man's starting all over again in the way of righteousness.

95. **Repentance.** Change of mind; facing the other way in life. Never just sorrow for wrongdoing.

96. **Rest.** Sometimes, relaxation from work; more often, satisfaction in labor well done.

97. **Resurrection.** Of the body. The Christian faith that man is not a disembodied spirit in the next world, but that a body fit to express his spiritual life there will be raised up for him by God.

98. **Revelation.** The giving of all truth by God who makes it known by many means.

99. **Righteousness.** The state of being right, measured by God himself as the perfect standard.

100. **Sabbath.** The day of rest, symbolizing the satisfaction life finds in God. See **Rest.**

101. **Sacrament.** The outward, visible means of receiving God's grace through a symbol such as the Lord's Supper or Baptism.

102. **Sacrifice.** In the Old Testament, an offering made to God by a worshiper; in the New Testament, the offering of life, especially Christ's life.

103. **Salvation.** The life of fellowship with God, here and hereafter.

104. **Sanctification.** Progress in salvation through the daily work of God's Spirit in the believer.

105. **Scripture.** Or the Scriptures. The written Word of God as revealed in the Old and New Testaments.

106. **Servant.** One who does the bidding of another humbly and willingly. Said of Israel and others in the Old Testament; said of Jesus in the New Testament.

107. **Sin.** A violation of God's known will or a failure to do his will.

108. **Soul.** The man; the self; spirit and body thought of together.

109. **Substitution.** The act of an innocent person taking the place of the guilty. Said of Christ in his death for man.

110. **Temple.** The Jew's main seat of worship in Jerusalem. Used by Jesus and Paul of the body as the center in which God's Spirit works.

111. **Temptation.**	A desire to do what one understands to be wrong or to neglect what he knows to be right.
112. **Testament.**	Covenant; God's will for man. Used of the two parts of the Bible, the Old and New Testaments.
113. **Trinity.**	Three in one; the understanding that God is One being but that he at the same time makes himself known to men as Father, Son, and Spirit.
114. **Truth.**	Christ's way of life; "to *do* the truth." Not an abstract idea.
115. **Wisdom.**	Understanding of how to use knowledge; a reverence for God.
116. **Works.**	"Good works." The fruitage of faith as seen in daily living.
117. **Worldly.**	Astray from God; disinterested in spiritual values.
118. **Worship.**	Literally, "worthship"; the ascribing of worth to God by acts of praise.
119. **Wrath.**	The energy of God's love as it is directed against sin.

ARE THEY READY TO SAY "I DO"?

Two excellent premarital counseling films have been produced by the Broadcasting and Film Commission of the NCCUSA, 475 Riverside Drive, New York 27, N.Y. The first with the title *I Do* is for young couples considering marriage. Its purpose is to help young couples understand their changing moods as they prepare to say "I Do"; and to demonstrate the value and importance of planning for premarital guidance.

The second film, *Before They Say "I Do,"* is for counselors. It challenges all those who work with young couples to improve their competence in counseling young couples approaching marriage.

For purchase, films cost $175.00 per print. Rental is available in the New York Area from Religious Film Library, 17 Park Place, New York 7, Tel. BA 7-7037; Cokesbury Service Center, 150 Fifth Ave., New York 11, N.Y., Tel. WA 4-9300; and Audio-Visual Film Library, Protestant Episcopal Church, 281 Park Ave., So., New York, 11, N.Y., Tel. SP 7-9100.

By GLENN J. WITHERSPOON

Director, Department of Chaplaincy Services
General Commission on Chaplains

Query: *Do you get tired of people?*

PEOPLE are constantly coming to the chaplain. They come during the morning hours seeking assistance; they come in the afternoon wanting help; even in the evenings, they seek him for advice or to visit and talk.

Officers, enlisted personnel, dependents or perhaps civilian employees of the government are those who wish his counsel. Undoubtedly, under this weight of humanity, the chaplain sometimes wishes he could somehow escape people. In imagination perhaps he hopes to become an astronaut so he can journey to some distant planet in outer space just to get away from people. But even if he made this trip, according to at least one famous scientist, he would find people there. The scientist identified these as "little green men."

Do you get tired of people? I hope not, for tragic results come to any chaplain who says yes.

If the word "people" comes to mean "people in the mass," just a multitude not personally identified as individuals, then a real danger exists. There is indeed a temptation to think of people in this way—as an aggregate of persons piled together. Many come to the chaplain with similar problems. Soon they grow repetitious. He's heard that before. Even the requests for aid, advice and assistance that come to his attention can get quite humdrum. The whole relationship, therefore, of chaplain and people may become monotonous. This is indeed a tragedy. He needs to see every one of these human beings as individuals, as unique persons important to God, as particular persons whom God loves. He needs to see every one who comes to him with fresh eyes, with a new concern. This is an original encounter between the consultee, the chaplain, and God—no matter how many times the inquirer has been there before.

Now this "fresh" way of looking at every interview will require a

great deal of personal discipline. It calls for your most earnest prayers and dedication. But God forbid that you should ever convey to anyone a lack of sincere personal interest, friendship and solicitude for him as an individual who is important to God.

Unfortunately, there have been times when supervisory chaplains have visited installations under their administrative jurisdiction and created no spirit of ministerial fellowship, Christian brotherhood, personal friendship or mutual interest and concern between themselves and their chaplains. When the supervisory chaplain finishes his visit, a particular chaplain may feel he has been regarded as "people," not as a person, nor as a co-laborer in the kingdom of God.

Do you get tired of people? It is one of those essential questions which only you can answer. It is a very serious question, and the answer you give will determine how effective your ministry as a chaplain will be, whether your service is pastoral or administrative.

Retreat for Premarital Counseling

"I THOUGHT it would be boring, but I wouldn't trade the information I received here for $50.00."

"Fine food, fine accommodations, fine speakers, weekend too short!"

"I wish every airman could attend such a conference."

"The information we received was priceless."

These are samples from some of the remarks of airmen and WAFs after a two-day, week-end retreat on Premarital Counseling held at the Episcopalian Conference Grounds north of Amarillo, Texas. Sixty airmen and WAFs from Amarillo Technical Training Center took part in this seminar conducted last November 19-20.

About to board the bus for the conference L to R, Airmen Trimmings, Glaze and Richardson. Chaplain Hoogasian checks their names.

Four areas of concern by single persons before marriage were presented during the retreat:

1. "Courtship and Engagement" by Robert M. Skinner, minister of the First Presbyterian Church, Amarillo.
2. "Physical Aspects of Marriage" by Dr. Dewey Yeager of the Base hospital staff.
3. "Finances in Marriage" by D. C. Blatzheim, manager of the Amarillo Credit Association.
4. "The Role of Religion in Marriage" by Chaplain, Lieutenant Colonel, George R. McCahan, the School Chaplain.

Director of the conference was Chaplain, Lieutenant Colonel, Roy M. MacLeod, the Technical Training Center Chaplain. The mechanics of the conference—arranging for the place, selecting the speakers, securing finances and transportation, getting out publicity, enrolling the conferees, and the like—were under the direction of Project Chaplain Berge A. Hoogasian working with Chaplains Thomas J. Haley and Earl B. Wantz and under the supervision of the School Chaplain, Chaplain George R. McCahan.

After each of the addresses, there was time for discussion which was utilized eagerly by the conferees. But the conference was not all learning. Breaks provided for hiking, softball, football, and puzzle making. On Saturday evening there was a singspiration around the fireplace in the conference lounge.

The response was so gratifying, the chaplains are considering having other seminars for future incoming student groups.

TIT FOR TAT

Career girls when they're badly harried,
Think perhaps they should have married,
Married girls reduced to tears,
Regretfully regard careers.

—Osa Webb

Picture of the entire group. Kneeling, front, center: Chaplain Roy M. MacLeod and Chaplain George R. McCahan. Extreme Right, standing: Chaplains Berge A. Hoogasian and Earl B. Wantz. Extreme Left: Chaplain Thomas J. Haley.

Rep. Henry C. Schadeburg (R., Wis.), center, former Navy chaplain, greets two other clergymen serving in the 87th Congress. Left, Rep. Walter H. Moeller (D., Ohio), Lutheran, Missouri Synod; and right, Rep. Merwin Coad (D., Iowa), Disciples of Christ.

Former Navy Chaplain Elected to Congress

By GLENN EVERETT

ONE night in 1945 just after the guns of World War II fell silent, a Navy chaplain on the island of Guam looked out over the grim row of graves and military wreckage that looked stark under the tropical moon and contemplated the terrible price in blood and tears that had once again been paid to preserve the freedom of America.

Chaplain Henry C. Schadeburg (Methodist) of Manitowoc, Wisconsin, resolved then and there that when he returned home, he would urge Americans to protect their liberty as their most priceless possession.

He followed through on that resolution and undertook a long study of American history and government after he left the service and in February 1946 accepted the pastorate of Plymouth Congregational Church in Burlington, Wisconsin.

Out of it grew many sermons to his congregation and many talks to Rotary Clubs and other civic groups in which he urged business and professional men to take an active role in politics. With a crusading fervor reminiscent of the LaFollettes of Wisconsin, though his political orientation is somewhat more conservative, the Rev. Mr. Schadeburg called for clean government and warned that American democracy was in danger of degenerating into a contest among selfish interest groups as to which would wield the greatest influence or obtain the greatest benefits from government.

A culmination of this crusad

came on January 3, 1961, when Mr. Schadeburg was sworn into office as a member of the new Eighty-seventh Congress, representing the First Congressional District of Wisconsin.

This district is basically a conservative Republican area and was represented for many years by the late Rep. Lawrence H. Smith (R., Wis.). When Mr. Smith died suddenly in 1958, party leaders split over the question of a successor and a Democrat won the seat for the first time in twenty years. In 1960, party leaders again split over a nominee and a group of men came to the popular Burlington minister and asked him to run, reminding him of what he had been telling them for fifteen years about civic duties.

Professional politicians scoffed when the minister accepted the challenge, but the voters warmed to his strongly moralistic campaign and he won the nomination in the primary and again astonished the politicians by defeating the incumbent by a comfortable majority in November.

A truly self-made man, the former chaplain is the youngest of nine children of a German immigrant family. His father, George Schadeburg, Sr. (the family name is pronounced to rhyme with "shad"), a retired stonemason, still resides at Manitowoc, Wisconsin. Apprenticed to the bricklaying trade, young Henry Schadeburg decided to go to college instead and worked his way through Carroll College, Waukesha, Wisconsin. He then enrolled at Garrett Biblical Seminary, Evanston, Illinois, and was ordained by The Methodist Church in 1941. After serving rural charges in Wisconsin, he entered the Navy in 1943. As chaplain, he spent his first year with a Negro unit that was loading ammunition at a depot at St. Julian's Creek, Virginia.

Then he served aboard the cruiser USS *Louisville* and participated in the Philippines and Okinawa campaigns. For six months after the surrender, he served on Guam.

The former chaplain, through his upset election victory, becomes the fourth clergyman serving in Congress. Others are Rep. Merwin Coad (D., Iowa), Disciples of Christ; Rep. Walter H. Moeller (D., Ohio), Lutheran Church—Missouri Synod; and Rep. Adam Clayton Powell, Jr. (D., New York), Baptist. Two former missionaries are also serving in Congress, Rep. Walter H. Judd (R., Minnesota), a Congregational medical missionary in China, and Rep. David S. King (D., Utah) who served overseas as a missionary of the Mormon Church.

Mr. Schadeburg resigned from his pastorate on Christmas Day, believing that church and state will not mix while he is serving in a secular capacity as representative of more than 300,000 citizens of Wisconsin in Congress.

In Congress, he adds a strong new voice that may well command the same respect that it has obviously gained among the people of Wisconsin.

Memo to Chaplains

DOROTHY MacLEOD
General Director
United Church Women
National Council of Churches

IT IS good to be hearing from an increasing number of you regarding your work with Protestant Women of the Chapel. From a number of places have come requests for guidance and available material for Bible study groups. Others want a variety of program materials for use in monthly meetings.

Below I shall give an annotated list of materials available in several categories from different sources.

There Came a Woman designed for individual and group use and gives brief history of the World Day of Prayer observed annually. It consists of a study (five or six sessions) of the story of the woman at the well as recorded in the Gospel of John. Also presents prayers from women representing 145 areas around the world. This is a first for beginning groups in Bible study—stimulating, revealing, spiritually discerning, simple in presentation. Price, 50 cents.

Meditations on Ephesians by Rachel Henderlite. Guide for study and prayer by individuals or groups and presented for the use of all Christians "for building up the body of Christ." It is addressed to the "saints," that is, all who believe we have been called by God to be his Church. Paul's description of the Church as God's Family and of how it took shape in God's heart before the foundation of the world, and of how it came into being through Jesus Christ, of how you and I came to be in it through his love, and of what is expected of us now that we are in it. Daily meditations covering one month. Price, 25 cents.

The Glorious Liberty by Cynthia Wedel. Designed to bring together in a small book, simply written, a few of the basic ideas about freedom in relation to the Christian faith and to the problems of our day. It will stimulate thought, provoke discussion, and guide in prayer, Bible study

and devotions. Three sections, with Scripture references are "The Meaning of Freedom, The Dimensions of Freedom, the Imperatives of Freedom." Price, 35 cents.

The Gift of Prayer by Pickard and Shotwell. Voices from around the world, in stories gathered from many places and in many ways. True stories; the people are real. For use in personal devotions, for family worship, by speakers, leaders, chaplains and church school teachers. Based on Scripture. Price, 40 cents.

Point of Beginning, an American Theatre Wing Community Play, by Nora Stirling. Simple, direct, requiring only a few ready-to-hand props and a cast of four. It can easily be staged by average local groups where some amateur acting skill is available. The play is written in a poignant manner to focus sharp attention on the significant effect on youth of a family's ethical and moral standards. After a performance there is usually evident need for discussion, for which a guide has been written. This play is now being promoted by *Parents' Magazine*. Packet contains five scripts and discussion guide, $5.00, plus 8 cents postage for one packet of five scripts and 4 cents for each additional packet, in USA. (Additional postage abroad or by air mail.)

The Church Woman, an interdenominational magazine—the only one written for women and by women. Contains program ideas on every page. Interprets the ecumenical movement, carries news of work of women around the world, informs, inspires, stimulates. Have a *Church Woman* luncheon!

Church Woman bookmarks. Free.
Church Woman stickers for decorative use. Free.
Church Woman back issues. Free.
Church Woman flyers. Free.
Church Woman luncheon mats, $2.00 per 100.
Church Woman subscription, $1.00 per year.
Request a United Church Women Literature list
Order all above material from

United Church Women
National Council of Churches
475 Riverside Drive
New York 27, New York

FOR THE MISSIONARY MINDED

Those interested in keeping up with the newest books in the field of missions will be interested in the Bulletin prepared by the Missionary Research Library, 3041 Broadway, New York 27, N.Y., and mailed to subscribers regularly for $2.00 per year. The title is "Occasional Bulletin from the Missionary Research Library."

NEWS ROUNDUP

CHAPLAINS

Chaplain, Lt. Col., **George J. Cameron** has been assigned as Protestant cadet chaplain at the Air Force Academy in Colorado Springs, Colo., succeeding Chaplain, Col., **Charles I. Carpenter,** who recently retired and returned to a civilian pastorate.

Chaplain (Col.) **Albert C. Wildman** of Charlotte, N.C., and Chaplain (Maj.) **Thomas P. O'Neill** of Scotch Plains, N.J., retired in a joint ceremony at Fort Benning, Ga., on December 16, 1960. Both chaplains were presented Army Commendation Medals, certificate of retirements, and letters of appreciation from the Army for meritorious service. Chaplain **Wildman** will become associate executive secretary of the Department of Chaplains and Service Personnel for the United Presbyterian Church, USA in Philadelphia, Pa.

Capt. **Hansel H. Tower,** CHC, USN, was specially honored on November 28, 1960 at a dinner observing the 185th anniversary of the Navy Chaplains Corps in Pensacola, Fla. Chaplain **Tower,** recently retired, was presented with an album of personal letters of greeting from every Chief of Chaplain under whom he had served, from every admiral in the Navy Chaplain Corps, and from every other captain presently on active duty in the Corps, and from chaplains who had served with him during his last tour of duty.

Institutes on Leadership and Fami Life for Roman Catholic personn were conducted at 26 Army posts the U.S. during December 196 March 1961. A similar program f Protestants had been conducted in t fall of 1960 and one for Jewish perso nel began after Passover. Chapla (Maj. Gen.) **Frank A. Tobey,** Arm Chief of Chaplains, urged all Cathol personnel and their families to utili these institutes for the good of t Army, the good of our country, and f their own effectiveness.

"The Antarctic is no place for will nilly men," said Rear Admiral **Georg A. Rosso,** Chief of Chaplains, USN after spending five days on the froze continent. The Admiral celebrate mass several times in the all-fait "Our Lady of the Snow" chapel whic was fabricated from scrap materi and constructed by volunteer labor du ing off-duty hours. The wintering-ov 1961 chaplain is Lt. **Gene Andres** CHC, USN, who accompanied t Admiral on his tour of McMurd facilities. Chaplain **Rosso** was in pressed with "the mystical eve changing scenery which in spite starkness reveals the tremendou power of God in all his majesty."

With regret we heard of the deat of Chaplain (Capt.) **Bert T. Web** at Fort Bliss, Texas, on Christmas Da 1960.

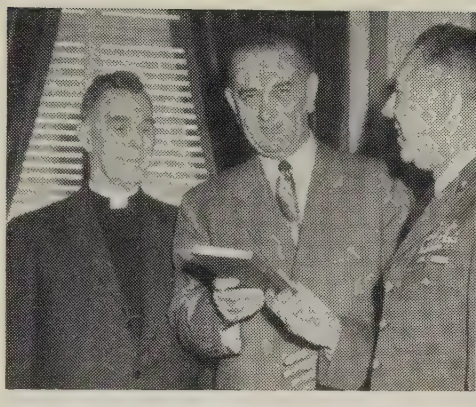
Two chaplains have recently r

urned to the Fourth U.S. Army area: haplain (Col.) **William L. Cooper** turning from Germany to be Senior haplain at Brooke Army Medical enter; Chaplain (Capt.) **John J. 'Neill** for duty with the Second rmored Division at Fort Hood, Texas.

Honored at the ROA Mid-winter nference in Washington, D.C., on ebruary 24 was ROA's "Chaplain of e Year" for 1961—Lt. **Don C. lexander** CHC, USN, of Greene-lle, Tenn. Chaplain **Alexander** is , married, has two sons—David Dale nd Dudley Don. He is a minister in e Cumberland Presbyterian denomi-ation. Chaplain **Alexander** is serv-g as a "circuit rider" for eight ships the Atlantic Fleet.

Last October Lincoln Air Force ase, Neb., was the scene of a preach-g mission for Protestants. The Rev. ames W. **Baar** of Denver, Colo., ev. **Jack Hilbrands** of Firth, Neb., e Rev. **Robert Otto** of Lincoln, eb., and the Rev. **Burrell Pennings** Omaha, Neb., made up the team.

Last December the new post chapel as opened at Fort Wadsworth, Staten land. Opening day included a High Mass by Father **Timothy J. Carmody** of St. Margaret Mary's Church of Staten Island and Protestant services by Chaplain (Capt.) **S. A. Wetherell,** Post Chaplain. The old chapel was razed to make way for the Verrazano-Narrows Bridge connecting Staten Island and Brooklyn.



V-P Lyndon B. Johnson presents to Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Army Chaplains, a copy of latest volume of prayers offered by Senate Chaplain, Rev. Frederic Brown Harris (left). Chaplain Tobey offered the prayer opening the session on Feb. 13, 1961.

Members of Army Command Chaplains' Conference held at Pentagon in January.

Three secretaries in the Four U.S. Army Chaplain's Offi who have received sustaine outstanding performan awards. L to R, Mrs. Nelle Tee Miss Alta Pair, Mrs. Mildr Woods. They have worked ha and faithfully and have co tributed much to the succe of the chaplaincy in t Fourth Army Area.

Our sympathy to the family of Chaplain, Capt., **Charles D. Bayha,** who died at Bolo Point, Okinawa, during his assignment at 6313th Air Base Wing, Kadena, Okinawa.

Chaplain (Col.) **Lisle Bartholomew** recently took up his duties as VII Corps chaplain, having been transferred from Brooke Army Medical Center, Fort Sam Houston, Texas.

Two chaplains accompanied the 82nd Airborne Division to Alaska and jumped in Exercise Willow Freeze. They are Protestant Chaplain **Virgil W. Daley** and Catholic Chaplain **Xavier J. Gileillo** (Father Jello). They will remain to conduct religious services and minister to personal needs.

Army chaplains from Class I and II installations in the area of the Second Army gathered at Fort George G. Meade, Md., in February to discuss phases of the chaplain program for 1961. Chaplain (Col.) **H. F. Donovan** gave a summary at the close of the two-day meeting.

Chaplain **William H. Teed** was nominated by the Employee Counc of the VA Center at Wichita, Kansa for Civil Servant of the Year for t Wichita area. Chaplain **Teed** ha "conscientiously performed his duti and found time for the Boy Scout a YMCA Programs, Wichita Ministeri Association, Central Kansas Methodi Conference, the Army Reserve a radio and television programs."

Dr. **Marion J. Creeger,** executi secretary of The General Commissi on Chaplains, while on a preachi mission to Puerto Rico, led an all-d retreat Ash Wednesday at Fort Broo on the theme of worship in which discussed with the Protestant Men the Chapel "The Meaning of Worsh and the Language and Order of W ship." He led the group in an "act worship and meditation upon t character of Christ." The retreat clos with communion conducted by D **Creeger** and Chaplain (Capt.) **Rayburn Gentry.**

Chaplain **Glenn J. Witherspoo** of The General Commission on Cha lains spent a week early in Mar visiting chaplains in Texas includi Chaplain, Col., **Ormonde Brow**

Commandant, Chaplain School, Lackland AFB; Chaplain, Col., **Leroy Priest,** HQ, Air Training Command, Randolph AFB; Chaplain, Col., **Edwin Chess,** HQ, U.S. Air Force Security Service, San Antonio; Chaplain (Col.) **Edwin Kirtley,** Fort Sam Houston.

Chaplains attending the Army Command Chaplain Conference, Washington, D.C., in February were entertained at dinner by The General Commission on Chaplains at the Windsor Park Hotel.

Biennial meeting of The General Commission was held in Washington April 12, 1961. Officers and executive leaders were elected and new standing committees were appointed.

PERSONALITIES

Dr. **Alfred Carpenter,** retiring director of the Chaplains Commission, Southern Baptist Convention, was honored at a banquet last December at the First Baptist Church of Decatur, Ga. Participants in the program were Chaplain, Brig. Gen., **Robert P. Taylor,** Deputy Chief of Air Force Chaplains; Chaplain **Glenn J. Witherspoon** of The General Commission on Chaplains. Dr. **George Cummins,** who was associate director, succeeded Dr. **Carpenter.**

Dr. **Karl Olsson,** president of the North Park College, Chicago, Ill., was honored by the Air Force for "spiritual and moral leadership in conducting Protestant preaching missions in 1960 for Air Force personnel and their families assigned to installations in Bermuda." Dr. Olsson also recently received Sweden's Royal Order of the North Star, Knights Commander degree, for "official services as well as scientific, literary, learned and useful work."

The Rev. **Joseph A. Keiper** of DeLand, Fla., is Missileland's Airborne Minister. Chaplain **Keiper** is assigned as an industrial chaplain to Pan American World Airways and his parish extends from Grand Bahama, 70 miles off Florida's coast, to Ascension Island, 200 miles south of the equator—a distance of more than 5,000 miles.

Chaplain (Lt. Col.) Richard R. Bell (right), Scoutmaster, Carlisle Barracks Troop 173, presents the rank of Life Scout to Rodney Benner during a Court of Honor at the Barracks, Nov. 1, 1960. Looking on are Rodney's proud parents, Chaplain (Maj.) and Mrs. Herman N. Benner. Chaplain Benner is Post Chaplain at Carlisle and Chaplain Bell is a student at US Army War College.

Secretary of Labor **Arthur Goldberg** was highlight speaker for the Methodist Convocation on Christian Social Concerns in April, Washington, D.C. He spoke on "The Current Economic Situation" following which he was questioned by Dr. **Irwin Miller,** president of the National Council of Churches, and Dr. **John McConnell,** dean of the School of Industrial Relations at Cornell University.

SEMINARIES AND CHRISTIAN COLLEGES

Members of the 1961 International Christian University Air Tour to Japan will visit Christian agencies and educational institutions in Greater Tokyo, attend the International Festival, and meet Her Imperial Highness Princess **Chichibu,** aunt of Crown Prince **Akihito.** Tour begins in Seattle, Washington, on October 16, 1961 and concludes in San Francisco November 8, 1961. For information, write ICU Foundation, Inc., 475 Riverside Drive, New York 27, New York.

Dr. **Douglas V. Steere,** teacher f philosophy at Haverford College f 32 years, will be Harry Emerson Fo dick Visiting Professor at Unio Theological Seminary, for the ye 1961-62. Bishop **Arthur Micha Hollis** will be the Henry W. Lu Visiting Professor of World Christia ity at UTS for the same year.

The Methodist Church welcom three new colleges into the family Methodist institutions in 1960-196 They are North Carolina Wesley College, Rocky Mount, N.C.; Alas Methodist, Anchorage, Alaska; a Methodist College, Fayetteville, N.

Dr. **Robert Fisher Oxnam** w elected president of Drew Universit Madison, N.J. He will be the eigh president of Drew, and will succe **Fred G. Holloway** who was elect Bishop of The Methodist Church f the West Virginia Area. Dr. **Oxna** is the son of Bishop **G. Broml Oxnam,** world Methodist leader.

The international scholarship e change program conducted by t

Member clergymen of the West Haven, Conn. Ministerial Assn. were guests at the West Haven-Orange NIKE-HERCULES unit last November. The clergymen were greeted upon arrival by Lt. Col. Jack P. Loughman (third from right). Others in photo (left to right) are: Chaplain (Maj.) Gray G. Johnson, Rev. Jervis Zimmerman, Pastor Hilding Kron, Rev. Arthur Robertshaw and Rabbi Leon Mursky.

Miss Irene Murray, on behalf of her publisher, Zondervan Publishing House, presents to Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Chaplains, U.S. Army, gift copies of her own book, a novel, *The Yielded Heart*, as well as *Halley's Bible Handbook* and *The Amplified New Testament*. Pentagon, Washington, D.C. Miss Murray is Assistant Editor of THE CHAPLAIN and THE LINK.

orld Council of Churches will be panded to include professional and hnical scholarships for Asia, Africa, d Latin America, and for the first ne scholarships for laymen and lay-men will be provided. Under the ogram 1,600 students have studied road in seminaries of denomina-ns other than their own. Currently, 3 students hold scholarships.

EWS BRIEFS—UNITED STATES

During 1960, **The Upper Room,** erdenominational daily devotional ide, entertained 43,106 guests in its apel. Persons came from 62 coun-es, 50 states, and the District of Columbia. Persons were from all leading denominations, as well as public schools, Scouts, Masonic and Fraternal organizations, 4H, Future Homemakers of America and Future Farmers.

At his press conference on February 15, President **Kennedy** was asked what he thought about the proposal made by the head of the Lutheran World Relief that Federal agencies supervise surplus food distribution to assure that "all recipients are actually the most needy." The President expressed a reluctance to see churches and other voluntary private groups dis-

continue their distribution of U.S. surplus foods abroad because they have done a first-class job, and he felt that it was better having this done by voluntary groups.

Congressman **George Huddleston, Jr.**, has re-introduced a bill to establish a Medical Advisory Committee on Alcoholism in the Department of Health, Education and Welfare. The bill provides that a committee of not less than fifteen or more than twenty-one members be appointed by the president, after consultation with the American Medical Association and the Mental Hygiene Division of the U.S. Public Health Service. The objective of the MAC would be to promote education on alcoholism, primarily through State departments of health; to advise agencies of the Federal government on the establishment of facilities for the care of alcoholics; and advise educational bodies on medical matters connected with alcoholism.

Roman Catholics outnumber other religious affiliations in the 87th Congress, with 86 in the House and 12 in the Senate. Methodists are next, with 76 in the House and 18 in the Senate.

Dr. **Irwin Miller,** layman and industrialist of Columbus, Ind., is the new president of the National Council of Churches of Christ, and will serve through 1963. Dr. **Miller** is the first layman to head the Council. "I believe there is no area of life," Dr. **Miller** told the San Francisco press, "which should not be governed by Christian principles."

Four developments during 1960 contributed to the further relaxation of tensions and improvement in communication between the churches i the major branches of Christianit according to a report by Dr. **Roswe P. Barnes.** 1) Establishment Secretariat for Christian Union in th Vatican. 2) Approval by Central Con mittee of World Council of Church of statement on Christian Witnes Proselytism, and Religious Liberty. 3 Visits of Archbishop of Canterbu to leaders of ancient Eastern Church and to Pope **John XXIII.** 4) Bo proposal of Dr. **Eugene Carso Blake,** supported by Bishop **Jam A. Pike,** that four churches in th U.S. combine to constitute a "Catho and Reformed" church precipitati an earnest consideration of a signi cant step toward unity among leadi American churches.

President **Kennedy** paid tribute religious liberty and to the princip of religious conviction, two ideas up which this nation was founded, wh attending the Presidential Pray Breakfast at the 17th Annual Int national Christian Leadership Conf ence held in Washington. The Pre dent said that no man enters the offi of President without a special relian on his faith in God. Quoting fre from the Bible, the President remind the government officials and lead that in this nuclear age the peo must turn back to the oldest source strength and wisdom. "The guidi principle of this nation is now, h been, and will continue to be 'In G We Trust.' "

An average of 1,000 Cubans a we had been entering the USA until Cuban government closed the ga Approximately 40.000 are in Flor now, church leaders report. Est

hed Cuban colonies in Miami and
:y West are heroically trying to
:d and house the refugees.

Strong opposition to Governor **lson A. Rockefeller's** aid-to-
ıcation proposal has been voiced
the Protestant Council of the City
New York. The plan would grant
te scholarship aid to students re-
rdless of their college, thereby per-
tting the colleges to increase their
tion fees. The Council declared it
s in complete opposition to a pro-
sal which would circumvent state
d national laws concerning the use
tax funds for church-supported
ucational institutions.

Dr. **Harry Dewire** has been named
head the Ministry Studies Board
a new program designed to improve
e quality of Protestant clergy. The
nerican Association of Theological
hools and the Department of Min-
ry of the National Council of
urches are sponsoring the three-
ar program which will be financed

Four Protestant chaplains of four different denominations help plant a Kwanzan Japanese cherry tree on the grounds of the Protestant Chapel at Navy-Memphis, Tenn. Nov. 13, 1960. The sapling oriental tree was presented by the International Christian University in Mitaka, Toyko, Japan, in appreciation of financial support. L to R, CAPT A. R. Cook, CHC, USN, a Methodist; LTJG G. N. Reiff, CHC, USNR (Presbyterian); LCDR J. B. Griffin, CHC USN (Amer. Bapt.); and LTJG B. N. Wallace, CHC, USNR (Sou. Bapt.)

Chaplain (Maj. Gen.) Frank A. Tobey was honored at a luncheon given by church endorsing agencies at Ft. McNair, Washington, D.C. in February. L to R. The Most Rev. Philip J. Furlong; Dr. Marion J. Creeger; Gen. Alfred M. Gruenther; Elvis J. Stahr, Jr.; Rabbi Aryeb Lev; and Chaplain Tobey.

Chaplain, Captain, Cornelius F. McLaughlin, was the 1,139th chaplain to graduate from the USAF Chaplain School, Lackland AFB, San Antonio, Texas. L to R are Chaplain, Colonel, Ormonde S. Brown, Commandant; Colonel Wm. H. Hanson, Commander, Officer Military Schools, USAF; Chaplain McLaughlin; and Chaplain (Major) Thomas E. Hewitt, Supervisor of Chaplain Academic and Military Orientation, USAF Chaplain School.

by a $120,000 grant from the Lilly Endowment, Inc. Aim is to promote the development of tests and other techniques designed to aid in identifying, selecting and evaluating ministerial candidates.

Dr. **Paul O. Madsen** of the American Baptist Home Mission Societies received a certificate of appreciation from the Chief of Air Force Chaplains recently in gratitude for a preaching mission in England. Certificate was presented by Chaplain, Lt. Col., **Henry C. Bristow** of Mitchell AFB, Long Island.

Fourth annual Clinic in Preaching under the direction of Dr. **James T. Cleland,** Dean of Chapel, Duke University, will be held July 3 to 14, 1961. Deadline for registration was April 1.

During 1961 the Young Men's Christian Association commemorates t centennial of its service to the Arm Forces. Military personnel support the anniversary during Armed Forc Week, May 13-20, 1961.

The Salvation Army celebrat eighty years of Army service in t U.S. in May. The Army is to be co mended for the outstanding progra it has carried on during these yea

JOTTINGS FROM ABROAD

All ordained ministers under fo December 31, 1961 may enter t **Third Ecumenical Prize Ess Contest** sponsored by the Wo Council of Churches. Theme is "Wh does it mean for the local congre tion to say: I believe in the H Catholic Church"? Write World Co cil of Churches, Scholarship Comm tee, 17 route de Malagnou, Gene Switzerland, for rules.

July 19-23, 1961 the tenth **Germ Kirchentag** will be held in Berl Special provision is being made ecumenical visitors. The East Germ authorities have not "forbidden" **Kirchentag,** but say they can allow open demonstrations in E Berlin and meetings planned for t sector may have to be held in bui ings. However, they have no cont over meetings in West Berlin.

The tenth **World Methodist C ference** will be held in Oslo, Norw from August 17 to 25, 1961. T theme will be "New Life in the Spir It is expected the U.S. will have largest delegation at this event.

Though limited in space the "N Roundup" is for the chaplains

want to get the *news* most interest- to you in these pages. We would glad to have your suggestions and ld appreciate pictures and releases cerning very outstanding events in r area. Send to Editor, THE CHAP- IN, 122 Maryland Avenue, N.E., shington 2, D.C.

NOUNCEMENTS

A communication from **Russell T. esch** tells of the dates for the **ited Church of Christ Confer- ce Retreats** for 1961: May 22-25, artz Mountain Lodge, Quartz Moun- n State Park, Lone Wolf, Okla. For aplains and their wives. June 5-8, ilomar Conference Ground, Pacific ove, Calif. For chaplains and their ves. Aug. 21-25, Religious Retreat ouse, Alpine Inn, Berchtesgaden, rmany. For chaplains and their ves and for military lay personnel.

Four **Protestant Spiritual Life nferences** have been scheduled for is summer: Estes Park, Colo., July 23-27; Silver Bay (Lake George) New York, Aug. 4-8; Zephyr Point (Lake Tahoe), Nevada, Aug. 22-26. Ridgecrest, N.C., Sept. 1-5.

The **Third Assembly of the World Council of Churches** will be held in New Delhi, India, November 18-December 6, 1961. Who will be present? Church leaders, archbishops, bishops, moderators, denominational secretaries and superintendents, theologians, scholars, members of the WCC staff, pastors, laymen and women. What is the theme? Jesus Christ, the Light of the World. How do you get to go? Get appointed by your denomination as one of the representatives.

The 178 members of the World Council of Churches represent about 70 per cent of the estimated 315,000,000 Protestant, Orthodox, and Anglican Christians in the world. About 1,000 persons will be in attendance at the conference.

CHAPLAINS' REUNION. Six former Chiefs of Army Chaplains and the present chief, Chaplain (Maj. Gen.) Frank A. Tobey (third from right), held a reunion at a recent luncheon at Ft. McNair, Washington, D.C. L to R. Chaplain (Col., Ret.) Alva J. Braisted; Chaplain (Maj. Gen., Ret.) Roy N. Parker; Chaplain (Maj. Gen., Ret.) Luther D. Miller; Rt. Rev. Msgr. Patrick J. Ryan (Maj. Gen., Ret.); Chaplain (Maj. Gen.) Frank A. Tobey; His Excellency Auxiliary Bishop Wm. R. Arnold (Maj. Gen., Ret.) and Chaplain (Maj. Gen.) Ivan L. Bennett.

Redemptive Counseling by DAYTON G. VAN DEUSEN. John Knox Press. 1960. 178 pp. $3.50.

Borrow the money, if necessary, and buy this book! It relates in an excellent way the resources of religion to those of psychotherapy, combining the practical aspects of the two in a workable synthesis. The author pinpoints the limitations of both approaches when either is employed without the benefit of the other. The author has had intense experience as counselor both as a trained and responsible leader in the mental hospital chaplaincy and as a World War II chaplain in the Pacific theater, where he was decorated for gallantry in action.

After indicating the methods and values in psychotherapy that ministers may recognize and employ in counseling, the author challenges men of God to move toward religious therapy. Above all, man needs reconciliation with God and a sense of cosmic security. This often comes to him when his counselor not so much by words as by his witness causes the latter to say, "He led me in spirit to the presence of God, there to yield up myself and finally feel accepted, forgiven, and redeemed" (p. 170).

—CARL KNUDSEN, *Chaplain, N.Y. State Hospital, Middletown, N.Y.*

Why Did It Happen to Me? by DAVID BELGUM, PH.D. Augsburg. 1960. 110 pp. $1.75.

Military and institutional chaplai and others who counsel almost dai with uprooted and troubled parishio ers should welcome this little volur of discussion starters with more th a hand salute.

"Christian Answers to Questio about Faith and Health" is perha a more accurate title. The five cha ters cover a survey of the outstandi discoveries in the field of pastor psychology which relate the disciplin of psychotherapy to the spiritual sources for emotional health. The a thor, with a wide background in h pital chaplaincy, theological traini and seminary teaching in the area clinical training for pastors, has ranged an elementary study course the themes of "Sin and Sickness "Wholeness and Health," "Commu ion and Cure," "Compassion a Cure," and "Faith and Healing."

Questions are found at the end each chapter which touch many of t issues people are asking about tod The plus quality in Christian psych therapy comes into the treatment each subject.

—CARL KNUDSEN, *Chapla N.Y. State Hospital, Middletou N.Y.*

How to Get Your Church News Print by JOHN T. STEWART. Be any. 1960. 64 pp. $1.00 (paper).

Too few chaplains use the press interpret their significant and dynar programs. They miss opportunities

n friends and to extend their outach.

This handbook was written by ewart out of his experience first a pastor and next as the church itor of big-city newspapers for fifen years. Since he also has written ligious news copy for small dailies d weeklies, he knows the material eded by a variety of types of periodals.

Stewart ably discusses four aspects the situation: how to make church ws, how to prepare church news for e press, church advertising, and w to contact newspapers.

—JAMES W. CARTY, JR., *Professor of Journalism, Bethany College, Bethany, W.Va.*

he Treasury of Inspirational necdotes Quotations and Illusations by E. PAUL HOVEY. Flemg H. Revell Co. 1959. 316 pp. $3.95.

Here are 1,875 illustrations on brothhood, contentment, emotion, family, atitude, problems, and youth, in nich are found a veritable treasureest of quotable and illustrative maial for the public speaker, writer, dio or TV commentator, minister, acher, or any leader in your comunity.

E. Paul Hovey has developed a keen e for fresh, new usable material. his book is particularly easy to use cause of the author's fine way of ranging the topics. Each entry is entified with boldfaced numbers, d there is also a comprehensive topil index besides a special occasion dex and an index of authors. See ge 61 for announcement of a new ok by Hovey.

—CHARLES H. DEVER, *Chaplain, Major, USAF*

The Minister's Service Handbook by JAMES L. CHRISTENSEN. Fleming H. Revell Co. 1960. 160 pp. $2.50.

In this book one finds a treasured selection of public and private prayers and benedictions, special blessings and invocations, applicable scripture readings, and meditations for the needs of the minister's spiritual life.

It is to be noted that the author gives attention to those exceptional and rarely treated subjects. There are prayers and meditations for the organist and choirs; for the ushers, and others who assist in the worship service; also for the hospital chaplain.

—CHARLES H. DEVER, *Chaplain, Major, USAF*

International Library of Philosophy and Theology (Modern Thinkers Series), edited by DAVID H. FREEMAN. Presbyterian and Reformed Publishing Co. 1960.

Nietzsche by H. Van Riessen, 51 pp.

Kierkegaard by S. V. Zuidema, 50 pp.

Bultmann by H. Ridderbos, 46 pp.

Dewey by Gordon H. Clark, 69 pp.

The first three, priced at $1.25 each, are translations from the writings of Dutch scholars; the last, priced at $1.50, is written by the head of the Philosophy Department at Butler University. (The pages are 6″ by 9″ and contain almost twice as many words as the average-sized book pages.)

Each does an outstanding job in giving a short, but comprehensive, presentation of the basic ideas of each of the thinkers who have been so influential on modern thought. Each concludes with an analytical critique and evaluation from an evangelical

Christian position. For the chaplain who wants a quick and competent synopsis, these studies are well worth their price.

—HERMAN J. KREGEL, *Chaplain (Lt Col), USA*

Baker's Textual and Topical Filing System by NEAL PUNT. Baker Book House. 1960. 750 pp. $19.95.

Upon graduation from seminary not a few years ago, one of the finest gifts I received was a large volume for cataloging all books, texts, topics, etc., in my growing library. It served me well in my civilian ministry. Unfortunately, upon entry on active duty I discontinued its use—and I've had frequent occasion to regret it.

Here is another volume with the same purpose, but one that seems to be far superior to the one I used to have. It's large (8″ by 11¼″) and heavy but contains a topical index, textual index, and 2,000 reference spaces with twenty lines in each. Books, periodicals, and file folders can all be indexed for immediate reference and cross reference. It would make an ideal gift for any seminary graduate, can be profitably used by any chaplain for his own library and files, and, if the chapel has a large enough library, it could be a worthwhile expenditure from the Chaplain's Fund to make the library much more useful to the chaplains. The Religious Book club recommended this book to its members as a special purchase for March.

—HERMAN J. KREGEL, *Chaplain (Lt Col), USA*

In the Twilight of Modern Thought by HERMAN DOOYEWEERD. Presbyterian and Reform Publishing Co. 1960. 195 pp. $3.50.

"Know thyself" has been the ch lenge and goal of practically eve philosophical system from the ea Greeks on. The medieval scholast and Roman Catholic theologians ma a mistake in trying to merge the erro of the Greek philosophers with th concept of biblical teaching. The mo ern humanists are even farther base in their attempts to fuse scienti determinism and human autonon Man can never truly understand hi self until he has the right idea of G God's Word-revelation in the Bil alone gives both and man's true se hood can only be restored throu the grace of God in Christ.

This is perhaps an oversimplifi tion of the position of Dr. Dooyewee Professor of the Philosophy of L at the Free University of Amsterda yet is essentially his presentation what he would regard as the o consistent and non-contradictory s tem of thought, which has been labe the "Philosophy of the Cosmonor Idea."

This new school of Christian thou is reported to be attracting consid able attention in Europe. This bo was rated by *Christianity Toda* editorial staff as one of the twen five best evangelical books of 19 However, it is not the easiest readi for the man in search of an ans to the paradox of our current religi boom and moral bust. Dooyeweer emphasis upon our need for a resto "Absolute" in our pseudo-intellect swamp of relativity is well placed, until someone comes along and sp out his complexities and presupp tions in a more easily understood dium, he won't get through to

rage American preacher—evangel- l or otherwise.
HERMAN J. KREGEL, *Chaplain (Lt Col), USA*

5 Windows by HALFORD E. CCOCK. Abingdon. 1960. 239 pp. 00.

ver Forget to Live by HALFORD LUCCOCK. Abingdon. 1961. 238 . $2.00.

Here are two lively books of meditans by the late Halford E. Luccock, mer professor of homiletics at Yale iversity Divinity School. His viant heart and nimble pen draw up a wealth of enlightening and enening ideas to give the worshiper a oughtful stimulus for each day of the ar.

These devotions deal with a variety subjects to help the communicant d hope, faith, gratitude, a sense of rsonal worth, and strength to meet e onrush of everyday problems.

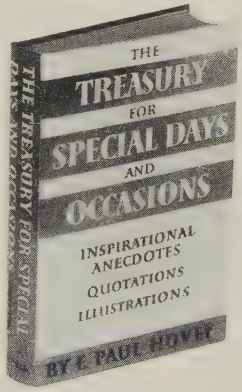
Each devotional begins with a scripre selection and this is followed by terse and to the point comment of iritual interest. The meditation ses with a brief prayer. Each is dezned to take not over two minutes time.

—CHARLES H. DEVER, *Chaplain, Major, USAF*

Wherefore Art Thou Come? by AMES T. CLELAND. Abingdon. 61. 143 pp. $2.50.

The author of this book of meditans on the communion service is well- own to readers of THE CHAPLAIN the writer of "The Preaching linic." When we left it out one nth, one chaplain wrote in and ked, "Where is 'The Preaching linic'?" Dr. Cleland is an ordained minister in the United Presbyterian Church, U.S.A. and the James B. Duke professor of preaching and dean of the chapel, Duke University.

The meditations are excellent. They are brief, pointed, fresh, and pungent. Dr. Cleland excellently combines *word* and *sacrament*. Frankly, he admits "some of us do not really enjoy this service" (page 58), and he makes some helpful suggestions on this point —but we may add that with the many thoughtful and reverent approaches to communion presented by Dr. Cleland, surely the minister can lift the Lord's Supper out of a rut into a truly meaningful experience.



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A Revell Publication

Beyond Cotabato by CURRAN L. SPOTTSWOOD. Fleming H. Revell. 256 pp. $3.50.

Methodist missionary Curran Spottswood—"The Flying Parson of the Philippines"—shows us how to write a missionary book. This one is highly interesting and yet the message comes through with great force. Enough details are given for the reader to get a clear-cut picture of the missionary, some of the difficulties he faces, and of the people he served. And there is adventure in every chapter.

The flashback in Chapter 2 shows us the kind of missionary to expect by the reaction of Spottswood to the luxury of Yale Divinity School. Not content to live in such plush surroundings as those at 409 Prospect St., New Haven, Conn., Spottswood the theological student (like Kagawa) went down into the slums of New Haven to live and serve among the down-and-out. In 1946 he went out to the Philippines and located first at Tuguegarao on the Island of Luzon and later he developed the Methodist Rural Center on the slopes of Mt. Apo, on the Island of Mindanao. From these two spots, the missionary fanned out over the Philippines to unexplored regions, to out-of-way spots, to minister to a neglected people. When he could, he would fly in his L-5 ambulance plane; when he could not, he would travel by foot.

For example, one of the first places he served was the town of Palanan, where he found 5,000 people with no doctor, no nurse, no medicine, with a food shortage—the people suffering malnutrition, malaria, skin diseases of all kinds, and thyroid. In a short while Spottswood and his helpers were there with 15,000 vitamin pills, 10,000 malaria pills, 30 barrels of powder milk, medicine for anemia and sk diseases, vegetable seeds, and sac of rice.

This is but a sample. You'll need read the book to discover the gre good that can be done by a man de cated to serve God with all his talen

Prophet, Speak Now! by ROBE B. McNEILL. John Knox Press. 19 92 pp. $2.50.

Don't read this book unless you wa to be stirred out of your lethar Here is a clarion call for action. It a rebuke to those who "sit on the st of do-nothing," or who limit the sco of the gospel's impact. For Rob McNeill the gospel is not so much palliative to bring ease and comf as a call to action, a vigorous, dynam movement that brings action in all t critical areas of life. The priestly a prophetic functions of the church a examined. The priestly is not c aside, we need that; but the challen is to discover again a prophetic voi —which has too often been lost.

This book is full of fire and powe

The Ultimate Weapon—Christia ity by PAUL STEVENS. Thos. N son & Sons. 1961. 158 pp. $3.95.

This book is the passionate pres tation of a stupendous idea—th Christian Protestant America organ its forces in an all-out campaign bring the message of Christ to t world. Not in any half-hearted, anem way, but in a big, gigantic effort, ta Christ and his way of life out to oth nations. Dr. Stevens' appeal is attr tive and many of his criticisms of c shortcomings no doubt justified. H frankly we feel that his sweeping g eralizations, his failure to draw on

ources of outstanding authorities in field of foreign policy, and his fail- to develop more fully a concrete workable plan weaken his case. is certainly true that the ultimate apon is Christianity. It is certainly e that America ought to be the base a vast foreign mission enterprise. we need clearer, more detailed p on how to proceed.

signment Overseas by JOHN SENGRANT and others. Thomas Crowell Co. 152 pp. 1960. $1.95.

By now everyone has heard of *The ly American.* This pioneering book a vigorous response to the need for n-ugly Americans" abroad. The sub- e states the theme: "How to be a lcome resident and a worthy Chris- n abroad." Eugene Kinkead well s that Americans are experts in ng weapons but "very inefficient, ak, and frail in dealing with Com- nists as people and meeting them in conflict of thought, and in the counter of ideologies and religions." is book ought to help those who go road to go as Christians and to have aith to match the need of the hour. th all the talk now about a Peace rps, we do well to see what Chris- n groups have already done. The rld is changing so rapidly parts of s book are already out-of-date, but l it will supply helpful background.

ve So Amazing by D. REGINALD IOMAS. Fleming H. Revell. 1961. 7 pp. $2.50.

This is a first book of sermons by Welshman who is now pastor of First Presbyterian Church in rmantown, Pa. Charles L. Allen s that these sermons "represent ository preaching at its best and they are as fresh as the Bible." Some of the titles are: "First Things First," "A Brand-New Beginning," "Retire—Resist—Reclaim," "Come Out—Come In," "All Belongs to Him," and the like. At times, the words become sheer poetry. Ideas are striking: "Many a successful military campaign has begun in retreat." Don't you want to hear what follows? Warmly devotional and thoroughly Christ-centered, the messages appeal. "God in eternity is a canvas too vast for me. But God in Christ is God within the frame of my intelligence."

The Shape of Death by JAROSLAV PELIKAN. Abingdon Press. 1961. 128 pp. $2.25.

The grim fact of death has always been a mystery. Pelikan here explores the problem of death as it is discussed by five representative thinkers of the early church—Tatian, Clement of Alexandria, Cyprian, Origen, and Irenaeus. The chapters were originally delivered as the Laidlaw Lectures at Knox College, Toronto, in September, 1959. Our religion which is built around the cross cannot ignore the fact of death. As Pelikan says, "The core of the Christian faith is pessimism about life and optimism about God, and therefore hope for life in God." Truly Christianity can "claim the loyalty of men on the grounds that it can make sense of both life and death." From some of the oldest sources, Dr. Pelikan finds the answers to questions people ask today about pre-existence, present existence, and immortality.

An Introduction to the Great Creeds of the Church by PAUL T. FUHRMANN. Westminster Press. 1960. 144 pp. $3.00.

In the revival of liturgy today naturally there is a renewed interest in the creeds of the church. What do they mean? How did they originate? How can we get down beneath the mere formalism of the creeds to the underlying meaning? Dr. Fuhrmann believes there is something of tremendous value for modern Christians in the heritage which they possess in the creeds; he seeks therefore to reveal anew the life that throbs forever at the center of the great confessions.

Books Received

Something to Stand On by LEWIS L. DUNNINGTON. The Macmillan Co. 1961. 184 pp. $2.95.

Selected Poetry for Sermons and Addresses. Minister's Handbook Series. Baker Book House. 1960. 114 pp. $1.95.

Prayers for All Occasions. Minister's Handbook Series. Baker Book House. 1960. 80 pp. $1.95.

Lost Legends of Israel by DAGOBERT D. RUNES. Philosophical Library, Inc. 1961. 90 pp. $2.75.

Principles of Cartesian Philosophy by BARUCH SPINOZA. Philosophical Library, Inc. 1961. 192 pp. $4.75.

The Spirit of Protestantism by ROBERT MCAFEE BROWN. Oxford University Press. 1961. 264 pp. $4.50.

The Role of the Bible in Contemporary Education by SARA LITTLE. John Knox Press. 1961. 190 pp. $3.50.

Word Focusing. A New Way to Pray by CHARLIE AND MARTHA SHEDD. **The Upper Room.** 1961. 80 pp. 50 cents. $5.00 per dozen.

Under Orders. The Churches and Public Affairs by ROSWELL P. BARNES. Doubleday and Co. 1961.] pp. $2.95.

The Ethic of Jesus in the Teachi of the Church by JOHN KNOX. Abi don Press. 1961. 124 pp. $2.00.

Love Almighty and Ills Unlimited AUSTIN FARRER. Doubleday and 1961. 168 pp. $3.50.

The Letters of James and Peter WILLIAM BARCLAY. The Westmins Press. 1961. 415 pp. $2.50.

The Letters to Timothy, Titus a Philemon by WILLIAM BARCL The Westminster Press. 1961. 324 $2.50.

Danger Ahead by C. W. SCUDDER. Broadman Press. 1961. 180 pp. $3.25.

Christiana's Progress by JOHN BU YAN. Baker Book House. 1960. 84 $1.50.

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